



AN  
EXAMINATION

Of those things wherein the *Author*  
*of the late Appeale holdeth the Doctrines*  
of the *Pelagians* and *Arminians*, to be the  
Doctrines of the Church of England.

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Written by GEORGE CARLETON D<sup>r</sup>.  
*of Divinitie, and Bishop of Chichester.*

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JOHN 10. 2. 4. 5.

He that entreteth in by the doore is the Shepheard of the Sheep —  
— and the Sheepe follow him; for they know his voyce, and  
a stranger they will not follow, but will flee from him, for they  
know not the voyce of Strangers.

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LONDON,  
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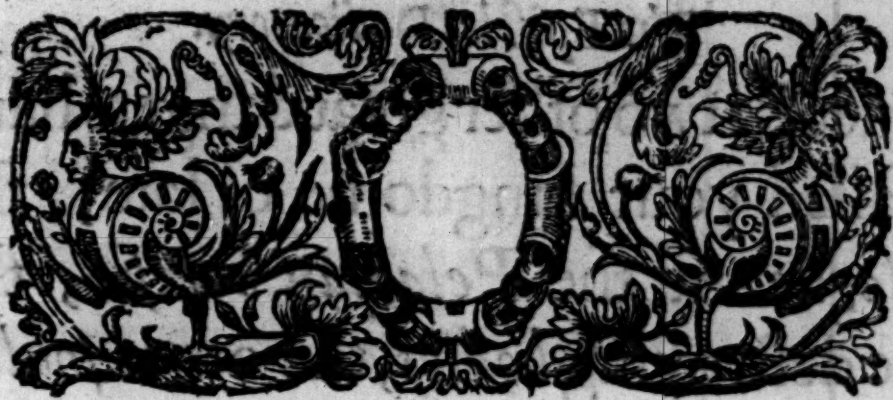
Written by GEORGE CARLETON D.  
of Ditchfield, and Bishop of Chichester.

JOHN 10. 3. 4. 5.  
He that entereth in by the door is the Shepherd of the Sheep —  
and the Sheep follow him; for they know his voice; and  
a stranger they will not follow, but will flee from him; for they  
know not the voice of strangers.



LONDON:  
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TO THE MOST  
HIGH AND MIGHTY  
PRINCE, CHARLES, BY THE  
GRACE OF GOD, KING OF GREAT  
Brittaine, France, and Ireland, Defender  
of the Faith, &c.

Most Gracious and Dread Soueraigne,

**S**Vch Princes as are ray-  
sed by God for some  
great and good service,  
are many times incūb-  
red with great troubles,  
that they may be tried. Of this your  
M<sup>tie</sup> hath had experience. For besides  
the great perils out of which God hath  
deliuered you, and brought you home  
in safetie to the ioy of all your faithfull

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sub-

*The Epistle Dedicatory.*

subiects: two other great dangers haue  
assailed your kingdome of late, the  
*Plague* and the *Pelagian heresie*, the  
one destroying *bodies*, the other *soules*.  
This latter hath bene creeping in cor-  
ners heretofore, but of late hath come  
in more publique shew, then euer be-  
fore, and dedicated to your *M<sup>tie</sup>* in a  
booke intituled *An Appeale to Cæsar*,  
wherein the *Author* hath with confi-  
dence deliuered the *doctrines* of the *Pe-  
lagians* and *Arminians* for the *doctrines*  
of the *Church of England*. By this our  
dangers grow great and come neere vs.  
When the *Church* is in danger, to whō  
may we flie vnto for helpe next vnder  
God, but only to your *M<sup>tie</sup>*, whom God  
hath set a *nursing father* of his *Church*  
here. Of necessity these things must be  
brought to your *Ma<sup>ties</sup>* knowledge,  
whose godly care is, that this Church  
which



*The Epistle Dedicatory.*

which hath thus long prospered and flourished, by the blessing of the Almighty, and the fauor of godly & gracious princes, may not loose that honor vnder so good & gracious a king, which it hath held vnder your noble predecessors. I wil not say, *defende me gladio*, but defend the *truth & faith*, whereof God hath made you *the Defender*, and God, who only is able, will not faile to defend you. I end with that propheticall promise, which I beseech the God of heauē to make good to your M<sup>tie</sup>. *No weapon* Esa 54.17. *that are made against thee shall prosper, and euery tongue that shall rise against thee in iudgement, thou shalt condemne: this is the heritage of the Lords seruants, and their righteousness is of me, saith the Lord,*

Your M<sup>ties</sup> most humble seruant  
and Chaplaine,

GEO. CICESTRIENSIS.

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*Ανακεφαλαίωσις*

Or

*Recapitulation of the chiefe passages  
in this Booke.*

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AN





# AN ANSVVERE TO THE Author of the Appeale.

## CHAPTER. I.

**T**HE Author of the *Appeale* hath troubled the Church of *England* with strange Doctrines in two things especially: *First*, in the Doctrine of *Predestination* he attempteth to bring in a decree *Respective*, which he taketh for granted to bee the Doctrine of our Church: But this will neuer bee granted by *vs*, nor proued by *him*. *Secondly*, he taketh it likewise for granted, that the Doctrine of our Church is, that a man may *fall away* from grace *totally* and *finally*: If his meaning be that such as are called and iustified according to Gods purpose may so fall away, this was neuer a Doctrine of the Church of *England*. If his meaning bee that others may fall away, which are not called and iustified according to Gods purpose, then hath he troubled the Church with an idle Discourse to no purpose: For in this hee hath no Aduersary. For it is necessary

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cessary in the beginning to agree vppon the state of the question. St. *Augustine* sets it in these tearmes: They that are called and iustified according to Gods purpose, cannot fall away. Now against this question proposed in these tearmes, the Author of the *Appeale* disputeth: For pag. 37. scorning and reiecting this Doctrine, he writeth against his informers as hee calleth them, thus. *It is your owne Doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and iustified them, therefore it is certaine that they must and shall bee saued infallibly.*

In the matter of Predestination I haue euer bin fearefull to meddle; it is one of the greatest and deepest of Gods Mysteries: We are with reuerence to wonder, and with Faith and Humility to follow that which God in his Scriptures hath reuealed in this poynt, and there to stay. But it hath beene the vnbridled humour of some to be still prying into Gods secrets, and to runne rashly and irreuerently into these Mysteries. These things were neuer so irreuerently handled by any, as they haue beene of late by the *Arminians*. The Author of the *Appeale*, doth complayne of some who ἀκούτοις χερσὶ καὶ ποσὶ ἀνίτοις do conclude vpon Gods secrets. I would to God, he had beene as carefull to auoyde that fault in himselfe, as hee was to reprove it in others: *Tostatus Abulensis* hath a remarkeable speech. *In nulla materia periculosius erratur quam in hac de predestinatione: Eligerem enim magis contra totius fidei veritatem peruersè sentire, & in hac non errare, quam in omnibus rectè iudicando in hac sola deniare.* The speech is strange, but hee intended to shewe, that error is more dangerous in this point, then in all other: His reason is, *Quia ex nulla speculatiua cognitione tantū si-*  
nis

*Tostat. in Genes.  
cap. 19.*



*nis noster statuitur, & operationes diriguntur:* And againe:  
*Scientia de praedestinatione specialiori modo, quam omnes*  
*alia, à Deo est; ex hac enim perditio vel saluatio nostra ex-*  
*ordium sumit:* Therefore his aduise is, that men should  
 bee very sparing in the handling of such a Myſtery: which  
 aduise I am alſo deſirous to follow: yet here I am drawne  
 into it againſt my will. For when ſuch men as ſeeme to  
 haue little reuerence to ſo high a Myſtery, run raſhly and  
 boldly into it, and as it may ſeeme without great præme-  
 ditation of the matter, which they ſhould haue thought  
 on, conceiuing things contrary to that, which we haue  
 receiued from the Scripture, I may not bee ſilent:  
 For that were, as much as in mee is, to betray the  
 Truth. Yet my care ſhal bee to ſay no more heerein,  
 then I ſhall bee drawne neceſſarily to ſpeake for the  
 Truth; and to remooue that which hath bene er-  
 roneouſly presumed by others: For then is a man  
 bound to maintayne the Truth, when it is oppug-  
 ned.

It troubled mee not a little, I confeſſe, that I am  
 to deale with a Miniſter of the Church of *England*;  
 one that hath bene mine ancient Acquaintance, of  
 whom I had greater and better hopes: But in Gods  
 Cauſe all reſpects of Friendſhippe and Acquaintance,  
 yea if it were of blood and kindred, muſt giue place  
 to the Truth. *Lewy* ſayde to his Father and to his Mo-  
 ther, *I haue not ſeene him, neither knew bee his Bre-*  
*thren, nor knewe his Children: For they obſerued thy*  
*word, and kept thy Commandement: Deut. 33. 9.* And  
 this is the way to do him good: For I am not out of hope  
 of reclaiming of him, ſeeing hee hath promiſed, that  
 if the euidence bee cleare againſt him, or if hee be con-



uicted *per testes idoneos* to haue erred, he wil recall it. The *Scriptures*, the ancient *Fathers*, and the *Doctrine* of the *Church of England* are *testes idonei*. I shall deale freely and plainly. For the ordering of the whole: First after a briebe *Introduction* set downe for the better vnderstanding of the controuerſie, I will examine his extrauagant opinions concerning the *reſpectiue* decree of *Predeſtination*, and after of *falling away* from Grace. Laſt of all, ſome *particulers* in his Booke.

This I doe not vndertake vpon any confidence that I conceiue in my ſelfe. I know many in our Church more worthy and able then my ſelfe, and I thanke God for them: But as heeretofore I haue had experience of Gods mercy, and found that the loue of the truth hath in other things enabled me to defend the Truth, and helped me to know the Truth, ſo I reſt vpon the ſame helpe: I ſeeke Gods Truth, which will not fayle them that ſeeke and loue it. And if any man of greater confidence in his wit and learning, will enter vpon the Defence of the *Appeale* (for I haue heard the whiſperings) I ſhall bee willing to ſpend the reſt of mine old dayes in this, for they cannot bee ſpent in a better ſeruice.

#### CHAP. 2.

*An Introduction for the better vnderſtanding of the Controuerſie following.*

**T**HE Church of England was reformed by the help of our learned and Reuerend *Bishops*, in the daies of King *Edward* the ſixt, and in the beginning of the Raigne of Queene *Elizabeth*. They who then gaue that forme of reformation to our Church, held conſent

in



in Doctrine with *Peter Martyr*, and *Martin Bucer*, being by authority appoynted Readers in the two Vniuersities; and with other then liuing, whom they iudged to bee of best learning and soundnesse in the reformed Churches. And of the Ancients especially with St. *Augustine*. And were carefull to hold this Vnity amongst themselves, and with the reformed Churches. For that these worthy Bishops who were in the first reformation, had this respect vnto *P. Martyr*, and *M. Bucer*, it is apparent, both because the Doctrine of our Church doth not differ from the Doctrine that these taught; and because that worthy Arch-bishop *Cranmer* caused our Leiturgy to be Translated into Latin, and craued the consent and iudgement of *M. Bucer*, who gaue a full consent thereto, as it appeareth in his workes *Inter opera Anglicana*. And *P. Martyr* beeing likewise requested, writeth in *His epistles* touching that matter, his iudgement and consent of the gouernment and discipline of our Church.

This vniformity of Doctrine was held in our Church without disturbance, as long as those worthy Bishops liued, who were employed in the reformation.

For albeit the *Puritans* disquieted our Church about their conceiued *Discipline*, yet they neuer mooued any quarrell against the Doctrine of our Church, which is well to be obserued. For if they had embraced any Doctrine which the Church of *England* denied, they would assuredly haue quarrelled about that aswell, as they did about the Discipline. But it was then the open confession both of the *Bishops* and of the *Puritanes*, that both parts embraced a mutuall consent in Doctrine, onely the difference was in matter of inconformity: Then hitherto there was no *Puritane Doctrine* knowne.



The first disturbers of this vniformity in doctrine were *Barret* and *Baro* in *Cambridge*, and after them *Thomson*. *Barret* and *Baro* beganne this breach in the time of that most reuerend Prelate Archbishop *Whitgift*.

Notwithstanding that these had attempted to disturbe the Doctrine of our Church, yet was the vniformity of Doctrine still maintained.

For when our Church was disquieted by *Barret* and *Baro*, the Bishops that then were in our Church, examined the new Doctrine of these men, and vterly disliked and reiected it: And in the poynt of Predestination confirmed that which they vnderstood to be the Doctrine of the Church of *England* against *Barret* and *Baro*, who opugned that doctrine.

This was fully declared by both the Archbishops, *Whitgift* of *Canterbury*, and *Hutton* of *Torke*, with the other Bishops and learned men of both Prouinces, who repressed *Barret* and *Baro*, refuted their doctrine, and iustified the contrary, as appeareth by that Booke, which both the Archbishops then compiled.

The same Doctrine which the Bishops then maintained, was at diuerse times after approued, as in the *Conference at Hampton Court*, as will be hereafter confirmed. And againe it was confirmed in *Ireland*, in the Articles of Religion, in the time of our late Soueraigne, *Articulo* 38.

The Author of the Appeale pleadeth against the Articles of *Lambeth*, and iustifieth the Doctrine of *Barret*, *Baro* and *Thomson*, auerring the same to be the Doctrine of the Church of *England*.

This hee doth not by naming of those men, whose names he knew would bring no honour to this cause: but by laying downe and iustifying their doctrines, and  
sugge-



suggesting that they who maintained the doctrines contained in the *Articles of Lambeth*, are *Calvinists* and *Puritans*: So that those Reuerend Archbishops, *Whitgift* and *Hutton*, with the Bishops of our Church, who then liued, are in his iudgement to be reiected as *Puritans*.

The question is whether of these two positions we must now receiue for the doctrines of our Church: that which *Barret, Baro* and *Thomson* would haue brought in, which doctrines were then refuted and reiected by our Church: Or that Doctrine which the *Bishops* of our Church maintained against these men, which Doctrine hath beene since vpon diuerse occasions approued? If there were no more to be sayd, I dare put it to the Issue before any indifferent Iudges.

### CHAP. 3.

*An examination of the resolute pretended decree of Predestination.*

**T**He Author of the Appeale, vndertaking to maintaine the Doctrine of the Church of *England*, refuteth that which hitherto hath bene taken for the Doctrine of our Church, and maintaineth the doctrine of the *Pelagians*, striding to make that to be vnderstood the Doctrine of our Church. A bold attempt, whether hee doth it through ignorance, or open malice to trouble the Church with these doctrines, which haue troubled so many Churches: that himselfe knoweth best. But that this he doth, it is apparant, by that which he hath written, and will be made more apparant by that which must

now



now be sayd in the necessary defence of the truth, and of the doctrines of our Church.

The poysoned doctrines of the *Pelagians* were neuer well knowne before Saint *Augustine* discovered that daunger. The summe is to pull downe the power of God, and to set up the power of *Man*. This they attempted to do by defacing the grace of God. And because that could not be done, without controlling the Doctrine of Predestination, this they haue likewise attempted. Predestination is fashioned into a new mould by these men, who haue made it not to depend vpon God, but vppon *Man*: That God himselfe and his high and holy purpose and will must depend vpon somewhat in man, must expect mans Free will and merits: by this meanes they saw that grace might easily be defaced. So that the Question is, whether that the fountaine of grace be in God, or in *Man*: For they take it from Gods good wil and purpose, and place it in mans merits. This is the wisdom of the *Pelagians*: which the Author of the *Appeale* seemeth to embrace, and, as well as he can, perswadeth others to doe so: For first he laboreth to corrupt the doctrine of Predestination, and then to deface the doctrine of Grace: First against the doctrine of Predestination hee hath brought nothing, but the olde and worne obiections of the *Pelagians*: Finding no other he was glad to take them, that he might seeme to say somewhat against Predestination. Which obiections albeit Saint *Augustine* and others of the auncient *Fathers* haue answered, and refuted long agoe; yet that thing moueth not this man: somewhat must be sayd to deceiue the simple, that will be deceiued. First I will examine one sentence of his Booke, by which we may vnderstand his meaning



meaning in the poynt of *Predestination*: The sentence is this. *Pag. 58.* speaking of the 17 *Article*, he sayth.

*In all which passage there is not one word, syllable, or apex touching your absolute, necessary, determined, irrelative, irresistible (in other places he addeth. Fatale, necessitating) Decree of God, to call, save and glorifie Saint Peter, for instance, infallibly, without any consideration had or regard to his Faith, Obedience, Repentance; and to condemne Judas as necessarily without any respect had at all to his sinne: This (sayth hee) is the private fancy of some particular men.*

The Author of the *Appeale* doth often charge some men with a Doctrine, which no man did euer maintayne. For I say, he is not able to proue, that any haue maintayned the Doctrine of predestination, in those tearmes which hee proposeth. Indeede *Pelagius* and his *Followers*, and amongst them *this Author*, haue made these obiections against the Doctrine of Predestination: We vse not these tearmes, we reiect them, we neede them not, we finde them not in Scripture, we haue enough in Gods Word to maintayne this Doctrine. Touching that which hee sayth of *Judas*, that some should teach, that by the decree of God, *Judas* should be condemned, without any respect to his sin; I suppose it will bee hard for him to finde any that teacheth so in those tearmes. *Caluin* I suppose is the man hee meaneth: But *Caluin* in many places sayth the contrary, and confesseth that wicked men are damned iustly for their sinnes: that Gods mercy appeareth in them that are saued, and his iustice in  
C other



other. He saith indeed of the reprobate: *Principium ruine & damnationis esse in eo, quod sunt à Deo derelicti*: which this Author will also confesse, because he can say nothing against it.

But to open this point a little further. It must be confessed that whilst some haue strayed too farre on the left hand, touching the respectiue decree, that God for respects in men hath predestinated them: Others in zeale to correct this errour, haue gone somewhat too farre on the right hand; teaching that Predestination is a separation betweene men and men, as they were found euen in the Masse of mankind vncorrupt, before the Creation, and the fall of Man. It is true that this Counsell of God, was before the Creation and Fall. But here we seeke vpon what ground first presupposed, this counsell of God proceeded. Saint *Augustine* was cleere in this, that Gods purpose of Predestination presupposed the fall of Mankind, and the corrupt masse of mankinde in sinne. And verily this opinion hath such firme grounds of Scripture, that (so farre as I can iudge) are vnanswerable: For the Apostle teacheth that *Predestination* and *Election* are in Christ. Ephes. 1. 4. *As he hath chosen vs in Christ, before the foundations of the world*: and v. 5. *who hath predestinate vs to bee adopted through Iesus Christ in himselfe*: And verse 11. *In whom wee were chosen when we were Predestinate*. Now if Predestination be in Christ, it must be acknowledged that this counsell of God had respect to the corrupt masse of mankind: For the benefite that we haue in Christ appeared not in the state of innocency. Some haue answered that the Angels had that benefite of their standing.



ding in Christ. To this I say, granting that the Angels had that blessing from Christ: yet this is a thing without doubting, and beyond all contradiction, that the doctrine of Predestination, as the Apostle teacheth it, is not for Angels, but only for men; not for men in the state of innocency, but for sinful men. In declaring the purpose of Predestination the Lord saith, *I will haue mercy on whom I will haue mercy*: Then the counsell of Predestination, is the counsell whereby God sheweth mercy where he will: But *mercy* doth presuppose *miserie*, and a sinfull estate in man: Again the purpose of God is conducted to his end by such meanes as God hath set, & the Apostle hath opened: that is, by Predestination, Vocatiō & Iustificatiō to glorification, that is to the intended end. But vocatiō & iustificatiō cannot be vnderstood of angels, but of men: & not of men without sin in the estate of innocency, but of sinfull men. For sinners are called to repentance: & sinners they must be that are iustified from their sins. None are called to repentance and iustified from sin, but sinners. And it is also certaine that none are thus called and iustified, but only they that are predestinated: Therefore Predestination doth not looke vpon the masse of mankind vncorrupt & innocent, but vpon the masse corrupted. These things are set in such euidences of the Scriptures, that for my part I know not what can bee said to impeach them. Vpon these grounds we must confesse, that both Predestination & reprobation do respect that sinful & corrupted masse of mankind.

But between Predestination & reprobation, amongst many other, this is one difference, that all men for sinne haue deserued reprobation, but no man could deserue



mercy to be deliuered by predestination: *Rom. 3. 23.* For there is no difference, for all haue sinned, and are deprived of the glory of God. Then in the sinfull estate of corruption all are found once a like, and all deprived of the glory of God. And what is it to be deprived of the glory of God, but to deserve reprobation? So he sayth, *Rom. 11. 30.* God hath shut up all in *Vnbeleefe*: So that all that are receiued to mercy by Predestination, Vocation, Iustification, are taken out of the corrupted state of mankinde, the rest are left in their finnes. These we call men reprobate, that are left in their finnes; and in the end iustly condemned for sin. But why some are left in their finnes, other deliuered from their sins by Predestination, Vocation, Iustification, of this no cause can be giuen but the will of God.

But sayth our Author *in that Article there is neither word, syllable, or apex to proue, &c.* Yes sir, there is somewhat, For in that Article *Predestination* is sayde to be *The euerlasting and constant purpose of God.* It is sayd in the Article, that *They that are predestinated, are called according to Gods purpose*: This is enough to proue all which they intend, and to ouerthrow your new Doctrine, that men are called in consideration of their Faith, Obedience and Repentance. The Article saith moreouer, *That they are iustified freely.* If freely, then without consideration of any thing fore-scene in man. Thus whilst in curiosity you were seeking your *apices*, you stumbled and are falne into a dangerous pit, out of which God deliuer you. I will doe the best seruice I can to make you see these dangers.

Your common Obiection against them, that teach predestination to depend only vpon Gods will, is this.

You



You say, *They bring in a decree absolute, necessary, irrefragable, irresistible, determined, fatall, necessitating.* These Objections you borrowed from the *Arminians*, they had them from the *Pelagians*. But you say that *You have read nothing of the Arminians.* It seemeth that you are an excellent Scholler, that can learne your lesson so perfectly without instructors. If they who vse these Objections take them from the *Pelagians*, then you see that the Doctrine which the *Pelagians* oppugned, is the same which you oppugne.

*St. Augustine* had much controuersie with the *Pelagians*. *Pelagius* taught that *Grace is giuen to men in respect of their merits.* *St. Augustine* refuteth this error of *Pelagius*, for which he was condemned for an Heretick in three Synodes. *Gratia Dei datur secundum merita nostra.* This was the position which the *Pelagians* maintained, and which *St. Augustine* refuted. *St. Augustine* referreth the matter, to Gods will and purpose onely. But this *Pelagius* denied, and sayd, that grace dependeth not vpon Gods will onely: He denied not the will of God, but sayde that Gods will had respect to merits fore-seene. In this sense he sayth, *Gratia Dei datur secundum merita nostra.* And in this sense the purpose of God was held by the *Pelagians* to be *respectiue*, as respecting somewhat fore-seene in men predestinated. *Pelagius* himselfe said it respected *merits*: others said, that it respecteth *faith* fore-seene: others deuised the respect of *workes* fore-seene, which is all one with *Pelagius* his merits fore-seene. The *Arminians* haue added the respect of *humility* fore-seene.

Hence arise two opinions about Predestination. The one the Doctrine of the Church taught by *St. Augustine*,



and *Prosper*, by *St. Hierom*, *St. Ambrose*, *St. Gregory*, *St. Bernard*, and the rest that herein followed *St. Augustine*: The other is the *opinion* of the *Pelagians* who oppugned this Doctrine.

If the question be proposed, why God receiveth one to mercy and not an other? why this man, and not that? to this question all the Orthodoxe that haue taught in the Church after *St. Augustine* answered, that of this taking one to mercy, and leauing an other, no reason can be giuen but only the *will* of God. The *Pelagians* and *Arminians* say, that Gods will heerein is directed by somewhat fore seene in men Predestinated. Now that Predestination dependeth only vppon Gods will without respect to any thing fore-seene in men, is as I sayd, the receiued Doctrine of *St. Augustin*, and of the Church following: For before *St. Augustin*, this thing came not in question, as himselfe in many places confesseth. The same is the Doctrine of the Reformed Churches. And this hath hitherto been receiued the Doctrine of the Church of *England*. I will adde also, the same is the Doctrine of the Church of *Rome*, as *Bellarmino* deliuereth it. For he concludeth thus, *Restat igitur ut huius discretionis causa sit voluntas Dei, quae unum liberat quia ei placet, alterum non liberat quia non placet*. Wherein he followeth the Doctrine of *St. Augustin* and the rest.

*Bellar. lib. 2. de  
grat. & lib. arb.  
cap. 16.*

Of these two opinions, the Author of the *appeale* hath made choyce of that which *Pelagius* held against the Church, and maintayneth it by the arguments which the *Pelagians* haue vied. For thus they objected against the Doctrine of *St. Augustine*, that he brought in a decree, absolute, irrespectiue, irresistible, determined



*ned, fatall, necessitating*, and these be our Authors Objections.

It must bee confessed it is a wrong to lay to mens charge Doctrines in other tearmes then themselves do teach. These tearmes are not vsed by them, whom this man chargeth: We do not deale so with the Papists, or any other: For my part I mislike these tearmes: But if by this word *decree* there be nothing intended, but the purpose of Gods election, I will not wrangle for words: Onely I thinke that wee may speake most warrantably in the words of the Scripture: For the holy Scripture hath furnished us with words sufficient. We finde it there called the *will* of God, and *πρόθεσις* the *purpose* of God, and *εὐδοκία* the *Good Pleasure* of God. These words suffice to sober mindes to expresse this Doctrine.

Then he chargeth vs to teach that this *decree* is *absolute*. Because the *Pelagians* and their Followers inferre an *absolute decree*, they should declare what they meane by this word *absolute*. If this be the meaning of the word, that Gods purpose of Predestination dependeth vpon the onely will of God, and not vpon anything fore-seene in men Predestinated, which God respected in Predestinating: then I affirme that this is the ancient and Catholike Doctrine of the Church, and the contrary is the Doctrine of the *Pelagians*. If this Author would speake for the *Pelagians* against the receiued Doctrine of the Church, then must he declare vnto vs what thing did mooue the will of God. And by this meanes he will teach vs a thing which no man euer could speake to, to know the cause of Gods will. *Dicat qui potest*. I thinke hee knoweth.

knoweth as little in this matter as other men. And yet hee is bound to instruct vs in this Mystery. For hee that sayth, the will of God dependeth vpon something, is bound to shewe what that thing is vpon which the will of God dependeth: But if it bee independing and respecting nothing but it selfe, why then is it not absolute? And why then doth hee with the *Pelagians* cast this against Gods purpose of Predestination, that it is absolute?

The next accusation is that this *decree is necessary*: Can any man giue vs a reason, why the purpose of God shold not be necessary? Our Author writeth thus, Pag. 10. *The will of God is the necessity of things, say your Maisters out of Saint Augustine misunderstood*: He that chargeth others with mis-understanding, should declare the true vnderstanding, that they that misunderstand, may be informed. He doth not this, but we must all be supposed to misunderstand this thing in the vnderstanding wherof he wil not helpe vs.

There must be some cause of the necessitie of those things that are necessary: What cause can this be? It must either be the will of God, or some other thing. The auncient Writers of the Church make it the will of God. If you can find any other cause, you must declare it. The will of God may truely be sayd to be the necessity of things, because it is the prime, high and necessary cause of things. If you grant not this, then you must point out vnto vs some superior cause: which because you cannot do, you must be contented with vs to confesse, that the will of God is not only necessary, but the necessity of things.

*Bradyardine*, that worthy *Archbishop of Camerbury*, citeth



citeth out of *Anselme*, his Ancient in the same See, di- *Brad. lib. 1. cap. 10.*  
 uerse things to this purpose: *Anselm. 1. cur homo Deus: 10.*

*Si vis omnium quæ fecit & passus est scire necessitatem, scito omnia ex necessitate fuisse, quia ipse voluit. And againe, Omnis necessitas aut impossibilitas Dei subiacet voluntati: illius autem voluntas nulli subditur necessitati, aut impossibilitati. Nihil enim est necessarium aut impossibile, nisi quia ipse ita voluit.* And in this respect *S. Augustin* speaking of this powerfull will of God, whereby he doth what he will & suffereth euen euill things, that he may turne thē vnto good, saith, *Nisi hoc credamus, periclitatur ipsum confessionis nostræ initium; quia in Deum patrem omnipotentem credere confitemur: Neq; enim ob aliud veraciter omnipotens diceretur, nisi quia quicquid vult potest, nec voluntate cuiuspiam creature voluntatis omnipotentis impeditur effectus.* And againe, *Voluntas Dei omnium quæ sunt ipsa est causa. Si enim habet causam voluntas Dei, est aliquid quod antecedit voluntatem Dei, quod nefas est credere.* Vpon these grounds the ancients conclude, that the wil of God is necessary, that it is the cause of all necessity in things, and therefore may well be sayd to be the necessity of things.

But why is this cast vpon vs as an error, that we reach that the purpose of Gods predestination is necessary. Wil this mā say that it is not necessary, but cōtingent? one of the two he must say. If *necessary*, then is he idle that obiekteth this against predestination. If *contingent*, then he runneth blindfold into an high blasphemy, pronouncing the purpose of God to be cōtingent. It may be amongst the late *Arminians*, who neuer care what they speake or write, some may be found to vtter such absurd blasphemies. But these men we leaue to their



Lib. 1 contra Pe-  
lag. & Celest.  
cap. 6.

owne humors, which forsake vnderstanding, godlineffe and piety. The next accusation of *this Author* and the *Pelagians* is, that this decree is *irrespective*. *S. Augustine* as before I related, affirmeth in diuerse places, that *Pelagius* taught that the grace of God is giuen in respect of merits. In this respect *Pelagius* and his followers held the decree respective, as this man doth. He must tell vs what Gods purpose respected, and he must giue vs a reason why he was so bold, as to make this a doctrine of the Church of *England*, which was first inuented, and alwayes afterward maintained by the *Pelagians* against the Church.

The next accusation is, that the purpose of Predestination is *irresistible*. This obiection is much vsed by the *Arminians* taken from the *Pelagians*. This was first deuised to set forth the glorious power of Freewill. If the question be moued, whether Freewill may resist grace? it is apparant naturally in the *vnregenerate*, it may resist, it doth daily resist: according to that *Act. 7. 51. You haue alwayes resisted the holy Ghost*. But if the question be moued of *them that are called according to Gods purpose*, whether they resist the grace of their calling (in which the Apostle teacheth that there is the exceeding greatnes of Gods power: and what is that but Gods omnipotent power? *The eyes of your vnderstanding being inlightned, that you may know what the riches of the glory of his inheritance of the Saints, & what is the exceeding greatnes of his power to vs-ward, who beleene according to the working of his mighty power*. Now we beleue by the power of his calling, therefore this exceeding greatnes of his power is in his calling: For the first grace that is wrought in vs is faith, which is wrought according

Ephes. 1. 18.



according to this power of his calling.) If therefore the question be of them that are thus called according to his purpose, and according to this great power; then, removing the humor of contention, the truth will easily appeare. For this power of God doth so order the will of man, that the will of man cannot but be willing to receive this grace, when it is thus ordered, framed and wrought vpon; for the power of working is in grace: grace worketh, conuerteth nature and healeth it: nature is wrought vpon, conuerted, and healed. So the question is whether nature in this case doth resist the omnipotent power of God? S. *Augustine* saith, *Deo volenti saluum facere hominem, nullum hominis resistit arbitrium.* But then saith our Author, it must follow that *the will of God is irresistible.*

*Lib. de corrept. & gratia. ca. 14.*

I demaund from whence hee had this obiection to dart against Gods Predestination? it is apparant that it cometh out of the same quiver out of which he had all the rest. I must intreat him to obserue this obiection more exactly: and by this he may finde against whom he disputeth: for the blessed *Apostle* layeth downe these things in order: First the *doctrine*, which this Author oppugneth; secondly, this mans *obiection* against that doctrine: and lastly, the *answer* to this obiection. *Ro. 9. 18. &c.* The *doctrine* in this Apostolicall conclusion: *Therefore he hath mercy on whom he wil haue mercy, and whom he wil, he hardeneth.* The *obiection* in these words: *Then thou wilt say vnto me, why doth he yet complaine, who hath resisted his will?* The *answer* in these words: *Nay, but o man who art thou that repliest against God? shal the thing formed say to him that formed it, why hast thou made me thus?* Our Author must consider against whom



Lib. de Predest.  
Sanct. cap. 6.

whom he maketh this obiection, whē he accuseth Gods purpose of predestination to be a decree irresistibile: For the Apostle hath met with this obiection: *Who hath resisted his wil?* The Apostle saith not that mē may resist this will of God, but he saith that this maner of obiection is replying against God. S. Augustine obserued thus much. *Voluntati eius quis resistit? Numquid responsum est ab Apostolo; ô homo falsum est quod dixisti? non; sed responsum est ô homo qui tu es, qui respondas Deo?* And that which the blessed Apostle hath taught in this one obiection we may by good ground and warrant from the Apostle iudge accordingly in all the rest of these accusations and obiections, which are here brought against the doctrine of Predestination, that all these obiections are nothing else but replying against God. How could such a desperate conceit come into the hart of one that professeth the Gospell in our Church? What this Author may thinke hereof I know not; but verily I should tremble, if I were found in such a case, in plaine termes, opposite to the Apostle; obiectiong that which the Apostle hath so seuerely repressed.

An other accusation against Predestination is, that it is *determined*. I thinke the man did not vse much premeditation in these things, but tookethem vpon the credit of some that he trusted. For that the purpose of God should be determined, did euer any man doubt? The very word *propositum*, the purpose of God doth proue a *determination*. And hee may read that *neither Herod, nor Pontius Pilate, nor the Gentiles, nor the Iewes*, in shewing their greatest malice against Christ and his Apostles, and in exercising their greatest cruelty, could go no further, nor *doe no other thing, then whatsoeuer the hand and Counsell of God had deter-*

Act. 4. 28.



*determined before to be done:* This was neuer doubted, no not amongst the *Pelagians*, that the Counsell and purpose of God is determined. Onely the question is what doth Determine Gods purpose? whether his owne *will* or mans *Freewill*? If *this mans* purpose bee to giue this to mans free will, then he commeth home to the *Pelagians*. If he confesse this determinating power to be in Gods wil; then to what end doth he obiect this, as a thing absurd, that the decree is determined?

The last accusation is, that they who hold the Doctrine of *Predestination* bring in *Fatall necessity*. As he vseth this obiection, so the *Pelagians* vsed it, and vrged it against *St. Augustine*. *St. Augustine* complaineth of such accusers of his Doctrine: *Pelagiani nobis obijciunt, quod fato tribuamus Dei gratiam: Ipsi potius Dei gratiam fato in parvulis tribuunt, qui dicunt fatum esse, ubi meritum non est.* And in an other place: *Nec sub nomine gratie fatum assertimus.* — *Si autem quibusdam omnipotentis Dei voluntatem placet fari nomine nuncupari, profanas quidem verborum novitates evitamus, sed de verbis contendere nolumus.* Lib. de dono perseu. Cap. 11.

*This Author* taketh his pleasure to vse the same Obiections against *Predestination*, which the *Pelagians* vsed. But the indignity is, that whilst he is thus wrangling against our Church with the *Pelagians*, hee must be supposed (forsooth!) to maintaine the Doctrines of our Church; as if our Church had need of such maintayners. Who did accuse the Doctrine of our Church? For now he hath done with the *Gagger*, he is turned to others who charge not the Doctrine of our Church. The Doctrine of our Church hath beene, and will bee maintayned by other men and meanes: We neede no



*Pelagians* to helpe vs heerein. This man hath more dishonoured our Church, and slandered our Doctrines, then euer did any member of our Church: This is playne dealing without malice. For if hee were not plainly told of his errors, how could he see them and redresse them? as our hope is he will. But to proceed, St. *Augustine* sporteth himselfe with the folly of such, as charge him to induce fatal necessity vnder the name of grace. *Potest enim hinc similiter stultus fati assertorem Apostolum putare vel dicere. Quum enim propterea nobis calumniantur, dicentes nos gratia nomine fatum asserere, quia non secundum merita nostra dari dicimus gratiam Dei: proculdubio confitentur quod ipsi secundum merita nostra gratiam dari dicant.* And verily wee can say no lesse to this man, then *Augustine* sayd to the *Pelagians*, that in making these obiections, hee doth secretly confesse that the grace of God is giuen according to our merits. For there was neuer any that vsed these obiections against *Predestination*, but held withal that conclusion, that the grace of God is giuen in respect of merits, and therefore this man sticketh not at this, but commeth home roundly to the same conclusion: as presently it shall appeare.

ibid.

*Aduers. calum-  
nias. August. c. 1*

*Prosper* found himselfe troubled with the same accusations, in that other part, of dereliction. *Obijciunt* (sayth hee) *quod ex predestinatione Dei, velut fatali necessitate homines in peccata compulsi cogantur ad mortem.* *Prosper* shortly returneth this. *Quisquis ex predestinatione Dei velut fatali necessitate homines in peccata compulso cogit ad mortem, non est Catholicus.*

That Doctrine of the respectiue decree; which the Author of the *Appeale* nourisheth as a Viper in his bowels,



some, doth indeed respect that conclusion of *Pelagius*; that *Grace is given according to merits*. For if grace be given according to some respects or virtues found or fore-seene in men predestinated, then it must follow as *Pelagius* taught, that *Grace is given according to merits*: for in the end they will close. For this respectiue decree respecteth somewhat in the predestinated: What is that, but some vertue? and what is that but some merit? Thus hee hath brought his respectiue decree to a faire issue, to joyne hands with *Pelagius*. Perhaps hee may seeke an euasion, that by a respectiue decree he meaneth not the *decree of Predestination*, but of *Reprobation*, which is in respect of sinne. I could wish that hee had beene so aduised, as to haue reserued this refuge for himselfe: But hee speaketh of the *decree of Predestination*, scornfully calling it our *New Doctrine*, and sometimes *our decree*, sometimes the *Private fancy of some particular men*.

But himselfe putteth this matter out of doubt, in those words of his before cited, on the 17. *Article*. *There is not* (sayth he) *any word, syllable or apex touching your absolute, necessary, determined, irresistible, irrespectiue decree of God, to cal, saue and glorifie St. Peter, for instance, without any consideration had or regard to his Faith, Obedience and Repentance, and to condemne Iudas as necessarily, without any respect had to his sinne: This, (saith he) is the priuat fancy of some particuler men.*

Now are we come to the instance of *St. Peter*: For to all other things I haue spoken. In this instance hee hath somewhat roundly opened himselfe: This taketh away that refuge, which he might haue reserued, to say, that by his respectiue decree, he might haue meant reprobation:



probation : That men that are forsaken are iustly throwne into condemnation in respect of their sins.

For to speake somewhat to this particular. If that be granted which we haue prooued before by euident Scriptures, that both *Predestination* and *Reprobation* respect the corrupt masse of mankinde : This I say being granted : It followeth that Gods iustice did find a iust cause to condemne all men, because all haue sinned and are deprived of the glory of God : But God in his mercy receyueh some to fauour : Of this we can finde no other cause but the meere and onely *will* of God : God in his iustice condemneth other ; of this beside the *wil* of God wee finde a cause, to be the *sinne* of those men that are condemned. Here riseth a question, whether there be an absolute decree of Reprobation ? If we vnderstand an absolute decree to be such as dependeth vpon the onely *wil* of God, without respect to any other thing ; then I confesse I cannot vnderstand any such absolute decree in this : For those things are here vnderstood absolute, which depend vpon no other cause, but only the *wil* of God. Now heere besides the *wil* of God, wee find *sin* to be a iust cause to condemne, and to reprobate. For this ground wee take with Saint *Augustine* that *Predestination* and *Reprobation* doe respect sinne. And if besides the *wil* of God, sinne also be a iust cause of condemnation, then, I vnderstand not how any decree herein can be absolute. But if it should be further questioned whether *dereliction* of some in their sinne be absolute ? so far as my knowledge reacheth, I must yeeld that this may be called absolute ; because in this there is no other cause but onely the *will* of God : For seeing that all men are once found sinners, there



there may be a cause giuen why all men may iustly deserue condemnation: The cause is apparant, that is, sinne; but why any man should bee saued no cause appeareth, but onely the will of God, and his mercy to them whom hee is well pleased to deliuer from sinne. Vpon these grounds St. *Augustine* sayth, *Obduratiōis meritum inuenio, misericordiē meritum non inuenio.* But some object thus: If sinne be the cause of condemnation and reprobation, then must all men be condemned and reprobate; for all haue sinned. Whereby they would inferre, that sinne is no cause of condemnation and reprobation, but onely the will of God: but I deny the consequence; for the true consequence should be this. If sinne be the cause of condemnation and reprobation, then no man can find any cause in himselfe, why he should not be condemned and reprobate. For I suppose that the greatest Saints that euer liued, could finde no cause *in themselves* why they might not bee condemned and reprobate: I say *in themselves*: for if they looke out of themselves vpon Christ, then they finde an high and only cause, the will of God in Christ, in whom he hath fully reuealed his will and mercy to saue sinners. For Christ was sent to saue them that were lost, and to call sinners to repentance.

Some may happily say, that these questions and quirkes might be forborne, and not spoken of at all. I answer, I am of the same minde: But when the enemies of the Truth, *Pelagians* and *Arminians* are euer busie in stirring these questions, these busie heads impose a necessity vpon them that loue the Truth to maintaine it, and by plaine writing to walke safely and plainly euen through the middest of *Meandrian*  
E
crookes

crookes and windings of the Aduersaries. The Church (sayth *Tertullian*) hath a rule, and this rule hath no question, but such as Heresies bring in.

Thus we see there may be a cause of condemnation besides the onely will of God, but concurring with Gods will; but of saluation no caule can be giuen but the onely will of God. Yet our *Author* here vndertaketh to find a cause besides the only wil of God, though concurring with Gods will: This hee doth in the instance of *St. Peter*: For he sayth that *There is neither word, apex, nor syllable to proue that God did call, saue, and glorifie St. Peter without any consideration had or regard to his faith, obedience and repentance.*

The better to vnderstand this, we must cleare some things which hee hath confounded. They that deale not playnely confound many things of purpose, which must be distinguished that the matter may bee cleared. Hee sayth that *Saint Peter was not called, saued and glorified without consideration, or regard of his Faith, Obedience and Repentance.* This proposition in Truth containeth three propositions in it: And neither can he conclude three propositions at once, neyther can any man answere to three at once. Therefore wee must distinctly separate these three propositions, that his confusion may appeare, and that a cleare answere may be framed vnto the poynt in question.

Of thele three propositions, the first is, *St. Peter was not called without respect to his Faith, Obedience, and Repentance.* The second is, *Saint Peter was not saued without respect to his Faith, Obedience and Repentance.* The third is, *Saint Peter was not glorified without respect to his Faith, Obedience, and Repentance.*  
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These three things are not all of one kinde. The two latter propositions we grant; the reason is, becaule saluation and glorification are in the nature of a reward. Now the Scripture witnesseth, that *God will reward euery man according to his workes*: And therefore Saint Peters faith, obedience and repentance shall bee rewarded with saluation, and glorification: And saluation and glory may bee sayd to respect these goods workes that went before.

But the first of these propositions is, that Saint Peter was not called without respect to his faith, obedience and repentance. Here we close with him. I must charge with *Pelagianisme* in that very point of this Heresie, for which *Pelagius* was condemned for an Hereticke in the Synode of *Palestina*, as St. *Augustine* often relateth. In which Synode the Doctrines of *Pelagius* were condemned, as they were also in many other Synodes: *Concilio Carthag. 7. Concilio Meluitano: Concilio Arausica*: And also condemned by the decrees of the Popes that then were, and the Emperors.

He sayth that St. Peter was not called without respect and consideration had to his faith, obedience and repentance: In denying this proposition he affirmeth the contradictory: That St. Peter was called in consideration and respect of his faith, obedience, and repentance. This is the same which the Church hath condemned in *Pelagius*. For *Pelagius* taught no otherwise but thus. *Gratia Dei datur secundum merita nostra*: In respect or consideration of our merits. This man teacheth that St. Peter was called in consideration or respect of his faith, obedience and repentance. This is evidently *secundum merita*, as *Pelagius* vnderstood *merita*. For



those things which *Pelagius* and the Ancient *Fathers*, who wrote in his time, called *merita*, were no other then these which *this man* calleth *faith, obedience, and repentance*; *Pelagius* knew no greater *merits* then these. If *St. Peter* was called in consideration and respect of these things, then was that grace of his calling given in consideration and respect of these things, and so *Gratia datur secundum merita: Secundum merita*, whether we Translate, according to *merits*, or in respect and consideration of *merits*, all is one. I stand not vpon any curiosity of Words, there is no difference in the matter. It followeth necessarily, that this man teacheth that Doctrine, for which *Pelagius* was condemned for an Hereticke; let him shift this as hee can.

Here the Author of the *Appeale* may consider what wrong he hath done to the Church of *England*, in obtruding, for Doctrines of our Church, the old rotten Heresies of *Pelagius*. And let him also consider who doth now trouble and betray the Church of *England*. Wee teach with the Scriptures, and with the most Orthodoxe Ancient Church, that *St. Peter* was predestinated and called vnto *faith, obedience, and repentance*. This man runneth with the *Arminians* into the depth of *Pelagius* his poysoned Doctrine. And was it not likely that hee should run this way, who being a priuate man without authority, taketh vpon him to impose Doctrines to our Church, to change those that are receiued, and in place thereof to reuiue the *Pelagian* errours, to beare men in hand that these are the Doctrines of our Church; to scorne men that haue beene reuerenced for their Learning,



ning, and will bee reuerenced in the ages following; such as Arch-bishop *Whigist*, Arch-bishop *Hutton*, Doctor *Rainolds*, Doctor *Whittakers*, and the other Bishops and Learned men, that joyned with them, whom this man accounteth sometimes *Caluinists* and *Puritanes*, sometimes that *They were reputed learned*, as if himselfe had that in Truth, which they did but seeme to haue: VWho being a *Priest* of the Church of *England*, accuseth *Bishops*, his superiours, to be *Puritanes*; as all must be to him, who yeeld not to his foolish and erroneous Doctrines: who in commendation of his owne stile calleth it an *Exasperating stile*: VWho in this exasperating humour careth not, and professeth that hee careth not, what any thinke that please not this his humour: VWho with such height of disdayne sleighteth the diligence and industry of his brethren gathered at the *Synode at Dort*. Yet they who were imployed in that seruice, were authorized by his Majesties Commission, directed by his Instructions, and when they returned rendring to his Majesty an account of their imployment, were most graciously approoued of by his Majesty, onely they cannot get the approbation of this Gentleman. It were good for him to consider these exasperating humors; they proceede from Pride: Here is neyther *Humility* nor *Charity* to be found, and therefore not the *Spirit* of God. And what good can he do in Gods Church, that commeth in Pride, and a spirit exasperating without charity and humility? Sir, I write not this in choller, nor in malice to your person: but I haue told you plainly the censures of those men, with whom I haue spoken in this matter; both of the higher sort in



the Church, who are your *Fathers*; & of inferior ranke, who are your *Brethren*. I omit the censure of the *Layty*. I speake of them that are able to iudge of your spirit. And because they haue obserued these things in you, I thought the best seruice I could do you, was plainly to let you know these things that you may amend them.

It were good and necessary for you to vnderstand how you haue bin fetched ouer by those cosening companions the *Arminians*, who haue plunged you in with themselues in the depthes of *Pelagius*. Their end in deuising that *respectiue decree* is, that Predestination should not be ruled by *Gods will*, and eternall purpose, but by *mans free will*. And this is the end which you must imbrace, vnlesse God turne your heart, and warne you to auoide these dangerous and pernicious doctrines, wherein you draw the yoake with *Pelagius*. God make you to see your errour, and to make some satisfaction to the *Church of England*, whom you haue so much wronged.

We say in this, as Saint *Augustine* sayd in the like. *Promisit Deus, quæ ipse facturum erat, non quod homines facturi erant, quum Abrahæ promiserat in semine eius fidem gentium: quia etsi faciunt homines bona, ipse tamen facit ut faciant, quæ precepit. Alioquin ut Dei promissa compleantur, non in Deo sed in hominum est potestate.* That which Saint *Augustine* saith here of the promise of God, is in like manner true in the purpose of Gods Predestination. For God doth predestinate that which he himselfe will do, not that which men would doe. For albeit men according to Gods purpose are called, doe beleue, are iustified, walke in obedience & repentance, and other good workes, yet

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De predest.  
sanct. cap. 10.



it is God that worketh that which he predestineth, and worketh according to his owne exceeding great power faith in men, charity, and hope, and maketh them walke in obedience: otherwise, that Predetermination should haue his effect, it should not be in Gods power, but in mans power. Now if it be Gods calling that gaue to Saint Peter faith, obedience and repentance, how then doth this man say that Saint Peter was called in consideration and respect of his faith, obedience and repentance? This is true that God giueth these graces: Now he sayth, that Saint Peter was called in respect of these graces: what can followe but this, that God giueth these graces to Saint Peter, in respect of these graces. Which were to run giddy in a circle.

#### CHAP. 4.

*A preuention of such answers, as may be made against this that hath bene sayd.*

**S**ome happily may obiekt, that this is not so plaine *Pelagianisme*: For *Pelagius* taught that there was somewhat in *Nature*, that did cause God to confer grace, but this man seemeth to say, that God giueth grace not in respect of *nature*, but in respect of *grace*: For faith, obedience and repentance are *graces*: and if in these respects God giue grace, then it is grace that draweth grace, and not nature.

This obiection, as it may proceede from the *Pelagians*, is of no validity: For *Saint Augustine* doth witness that *Pelagius* himselfe did confesse grace in words, but in *truth* denied it. I will not thinke that this man doth



doth so collude in this word *Grace*: But because hee followeth the same course which the *Pelagians* held, whether wittingly, or as I rather thinke, vnwittingly: We may not suffer the grace of God, whether wittingly, or vnwittingly to be defaced. The *Pelagians* when they speake of faith, and charity, and such like graces, giue but smooth words to colour their meaning, and to deceiue the simple: Some of them doe more plainly open themselues. *John Scotus* who was the greatest *Pelagian* that liued in histime (for it was he that brought in the doctrine of *Meritum ex congruo*, which some of the most learned Papists, amongst whom we may account *Franciscus Victoria*, do confesse to be the true doctrine of *Pelagius*. *Victoria* speaking of that doctrine, *De merito ex congruo*; saith plainly, *Hac erat bona pars erroris Pelagianorum, si ego quicquam intelligo*. *Scotus* then teacheth that faith, charity and repentance may be had *ex puris naturalibus*. Concerning faith he saith: *Fide acquisita ex puris naturalibus potest homo asferiri omnibus reuelatis a Deo*. And a little after. *Hoc igitur tenendum est tanquam certum, quod reuelatorum in Scripturis est nobis acquisita fides generata ex auditu & actionibus nostris, qua eis firmiter adheremus*. And speaking of faith infused, he saith: *De fide infusa quomodo sit ponenda in nobis, hoc non est ita certum an sit, vel quomodo sit ponenda in nobis*. After the same manner he speaketh of charity. *Lib. 3. Distinct. 27. Quest. 1. & dist. 28*. Now seeing these be their positions, it is not much materiall what words they giue; when speaking of grace, they intend to giue all to nature in the end. The subtle Doctor saw that they who bring in the *respective decree*, affirming that God in confer-

ring

*Relect. 1. de potest.*

*Lib. 3. dist. 23: Quest. 1.*



ring of grace respecteth somewhat in man, must needs yeeld that the thing *respected* in man, must be *nature*, nothing but nature. And therefore *Scotus*, beeing a Famous *Pelagian*, granteth that roundly, because hee perceiued that the respectiue decree cannot stand without this ground.

But others are or seeme to bee offended at such grosse proceedings, and therefore they would temper this mortar, and daube it vp thus: That it is not *Nature* but *Grace* that God *respecteth*. Thus they would in words mollifie the horrou of the other opinion, and yet they retayne the same absurdities. The Author of the *Appeale* is running on with these; but God knoweth which way hee is going, for hee himselfe knoweth not. Hee sayth, God called Saint Peter *in respect of his Faith, Obedience, and Repentance*, and then hee thinketh, that hee hath well sayd, in laying this respect not vpon nature, but vpon grace, as hee thinketh: But hee doth not vnderstand the absurdity that this draweth after it. For if God called Saint Peter *in respect of his Faith, Obedience, and Repentance*; then were Saint Peters Faith, Obedience and Repentance some *cause* why hee was called; and therefore *before* his calling. But in true Diuinity Saint Peters Faith, Obedience and Repentance, are the effects of his calling, not the cause; and come after the calling, but goe not before it. It may well bee sayd that God *iustified* him in respect of his *calling*, and God called him in respect of *Predestination*, and God *predestinated* him, *Secundum propositum*, in respect of his *purpose*: For so Saint *Augustine* reasoneth, that for the grace of *Predestina-*  

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tion,



tion, wee haue the grace of Gods *calling*, that is grace for grace: And for the grace of his *Calling*, wee haue the grace of *Iustification*, that is, grace for grace. But the Ancients that reasoned thus, alwayes obserued that the *Consequent* grace might be giuen for and in respect of the *Precedent* grace: but that the *Precedent* grace might bee giuen for or in respect of a *Subsequent* grace, there was neuer Orthodoxe Writer that taught so: Yet the *Pelagians* and after them the *Arminians*, seeming willing to auoyde the danger of that Rocke, at which so many haue made Shipwracke, that grace is giuen for some respects in nature, to auoyde this absurdity, they labour to mollifie the matter, but runne still vpon the same danger: They change the manner of speaking, and say that a *Precedent* grace is giuen in respect of subsequent grace, as this man sayth, When hee holdeth, that the grace of calling is giuen in respect of Faith and Obedience, which are subsequent graces.

But this is nothing else, but for the loue to holde with *Pelagius*, to say something; Wherein they forsake Vnderstanding, Reason, Diuinity, and Philosophy, and speake *Non sence*. For that I call Non-sence, that is against Diuinity, Philosophy and Common reason, as this is, which maketh a subsequent grace to bee the cause of a *Precedent* grace; to set the effect before the cause. And because in this manner of speech, there is nothing to satisfie the vnderstanding of a Diuine or a Philosopher, it is apparant, that this was deuised for none other end, but onely to dazle the ignorant with Wordes without Vnder-



Vnderstanding: But a matter of this nature will not bee carryed with empty Wordes.

And in so high a poynt of Diuinity, to speake without expresse Scriptures, is a signe that they presume too much, eyther vppon their owne *wit*, or vppon other mens *weaknesse*. Their end is, that if thus much might be obtayned, that God giueth the precedent grace for or in respect of the consequent, they might with more ease afterward fall into the playne tearmes of *Pelagius*. For howsoeuer they may palliate the matter with strange VVordes not vnderstood, yet the Truth is, as *Scotus* confesseth, that if Gods grace bee giuen in respect of any thing in man, that can bee nothing but nature. For in man, before he be called, there is nothing but nature.

And therefore the playne Doctrine of *Scotus*, that a man may merite grace *Ex puris naturalibus*, standeth more probable in reason, then this opinion which deuiseeth a subsequent grace to be the cause of a precedent grace: For as this is against Diuinity, so the reason of the Naturall man refuseth it.

The graces of God are ordered, and they that would disorder them, trouble the whole frame of our saluation. For God hath set the order: From Gods purpose proceedeth Predestination, from Predestination Calling, from Calling Faith and Iustification, from Iustification Obedience and all fruitesfull workes. The first grace that wee apprehend is Calling: And therefore before we are called, there is nothing in vs but nature. If then God respect any thing in man, in respect whereof hee calleth him, that can be nothing but nature and free will.



Iohn 3. 6.

This the *Pelagians* taught plainly ; but some following the *Pelagians* are ashamed to vtter themselves so plainly : They strue to handle the matter more finely , but whilest they seeke finenesse , they haue lost their wits. Surely they haue forsaken reason and vnderstanding. Now it is not possible that from *nature* and freewill any *grace* should rise : because the *Lord* sayth , *That which is borne of the flesh is flesh, and that which is borne of the spirit is spirit.* Here be two principles set, one in *Nature* , the other in *Grace* : The principle of grace and all good motions is the *Spirit* : the highest principle of nature and naturall motions is the *Flesh* : Therefore no grace of the spirit can proceede from the flesh ; but nature and free-will is nothing but flesh.

Againe, the order, wherein the Blessed *Apostle* setteth downe these things, the purpose of God, predestination, calling, iustification, glorification, doth prouoe that a precedent grace may be some cause to draw after it a subsequent grace ; but for a subsequent grace to be any manner of cause to draw a precedent , this is impossible. The blessed *Apostle* sayth : *All things fall out for the best to them that loue God, to them that are called according to his purpose.*

Before I come to that which I intend, I would heere first remooue a scruple, which the *Pelagians* stumble at, in those words of the *Apostle* : *To them that loue God* : From these words they inferre , that God respecteth them that loue him ; But the *Apostle* expoundeth himselfe in the words following : *To them that are called according to his purpose* : For these are they who loue God ; who vnderstand that Gods loue preuented them  
and



and called them according to his purpose. He that hath the knowledge of this loue of God, must needes loue God againe: but this loue beginneth by Gods preuenting loue, as St. Iohn sayth: *Herein is loue, not that we loued God, but that he loued vs, and sent his son* 1 Iohn 4. 10. *to be a reconciliation for our sinnes.* There be some that begin to loue, but fall away and continue not to the end. Of these St. Bede, in his Expositions collected out of Saint Augustine, expoundeth this place thus. Bede. in Rom. 8. *Apostolus cum dixisset: scimus quoniam diligentibus deum omnia cooperantur in bonum, sciens non nullos diligere Deum, & in eo bono usq; in finem non permanere; mox addidit; his qui secundum propositum vocati sunt: Hi enim in eo quod diligunt Deum, permanent usq; in finem.* Thus much to remooue this scruple, that no occasion be left to the Pelagians. Now to proceed. The Apostle sayth, *All things fall out to the best, to them that are called according to Gods purpose:* Then Gods calling is according to his purpose. If any man should say, that Gods purpose were according to his calling; should hee not inuert the Wordes of the Apostle, and falsifie his Doctrine? Then his *calling* is according to his *purpose*; but his *purpose* may not bee sayd to be according to his *calling*: because the calling dependeth vppon his purpose, but not the purpose vppon the calling. The purpose is a cause of the calling, but not the calling a cause of the purpose. Now if wee proceede from Vocation to Iustification, wee shall vnderstand the same. For as Vocation dependeth vppon Gods purpose of *Predestination*, so doth our Iustification depend vpon Vocation; and as this was to peruert the Apostles words, and to falsifie his doctrine,

as before I sayd, to say that Gods purpose was according to his calling: So if a man should say, as this Author sayth, that Gods calling is according to faith, obedience and repentance; this man should in like sort pervert the Apostle his words, and falsifie his doctrine. For iustification, faith, obedience and repentance, depend vpon Gods calling, but his calling dependeth not vpon them: *they are giuen according to his calling; but his calling is not according to them:* And therefore they are giuen for and in consideration of his calling; but that Gods calling should be for and in consideration, or regard of these things, which Gods calling draweth with it, and after it; is a thing absurde not onely in the iudgements of Orthodoxe Writers, but euen in the iudgement of *Pelagius* himselfe, and of *Scotus*, and of the most learned of that side; who thought it more probable and agreeing more with reason to say that the grace of God is giuen according to merits, then to deuise this strange fancy, that a subsequent grace should be the cause of a precedent grace. This I say is not a priuate fancy of some particuler men, but such a thing as was neuer vttered by any sober or learned writer. And because *heresie* goeth not without *absurdities*, it may be called either the *Arminian heresie*, or the *Arminian absurdity*. For besides *Arminians*, no man writeth thus.

I may not omit to obserue in the last place, that our Authors words crosse the words of the 17. Article; which hee professeth to maintaine. For the article speaking of Predestination sayth. *They which be indued with such an excellent benefit of God, be called according to Gods purpose, by his spirit working in due season,*



*season, they thorough grace obey their calling, they are iustified freely, they be made the sonnes of God by adoption, they be made like the image of his onely begotten sonne Iesus Christ, they walke religiously in good workes, and at length by Gods mercy they attaine to everlasting felicity.*

These words of the Article containe the true Apostolicall doctrine: For the calling of God is here sayd to be according to Gods purpose; and iustification, obedience, walking religiously in good workes, these things are declared in the *Article* to follow the calling as effects thereof.

But *this man*, the *new maintainer* of the articles and of the doctrines of our Church, peruerteth this Apostolicall doctrine contained in the article: For he sayth, that *the calling is according to faith, obedience and repentance*: contrary to that which is contained in the article. The article maketh faith, obedience, and repentance, to be the effects of calling, and to followe it, and proueth consequently that the calling is not according to these effects, or in consideration and regard of these effects, but that these effects are according to the calling, and in consideration and regard of the calling: By this mans doctrine, *the calling dependeth vpon faith, obedience and repentance*: by the doctrine containd in the article, these things depend vpon the calling.

Thus hath he cleane peruerted and crossed the doctrine contained in the article, and yet this man is thought fit to expound the *Articles*, and to declare the *Doctrines* of our Church. Thus much  
concer-

concerning his errors touching the matter of Predestination.

CHAP. 5.

*Of perseverance in Grace, and falling away from Grace.*



The question as Saint *Augustine* proposeth it, is of *perseverance* of the Saints in grace: As *this man* and the *Pelagians* propose it, of *falling away* from grace, or of the *Apostasie* of the Saints. The question is the same though diversely proposed: so that if we proue the *perseverance* of Saints to the ende, then is that doctrine overthrowne, that bringeth in the *Apostasie* of Saints.

If this question be moued thus: *whether a man may fall away from grace*: The proposition, by reason of the ambiguous acception and vse of this word *grace*, may be both true and false. For this is true; *a man may fall from grace both totally and finally*. And this likewise true, *a man cannot fall from grace neither totally nor finally*. They who haue a purpose to deceiue take the generality of termes; and *in vniuersalibus latet dolus*. Therefore before any true prooue can be made in any disputation, the word that is ambiguous must be declared distinctly. In the Scriptures, and in those Writers that ground themselves vpon the Scriptures, there is obserued a double acception and vse of this word *grace*. I am not ignorant that many distinctions are



are vsed of this word, and that *Bellarmino* confoundeth himselfe, and his reader with the multitude of distinctions of this word; but distinctions were inuented to *cleare* the poynt in question, and not to *confound* things. I rest therefore for our present purpose vpon one distinction, which is playne and grounded in the Scriptures, and this it is. *Grace* is taken diuersly according to diuers Fountaynes from which it floweth: For albeit all grace proceedeth from God, yet it proceedeth diuers wayes from him; one way is, by the way of his *eternall purpose*: Thus proceedeth the grace of *Predestination*, and the grace of Gods calling according to his purpose, and the grace of iustification according to his calling, and consequently, according to his purpose. This grace is primary, constant and vnchangeable: This is a free gift proceeding from the purpose of God, and is wrought in vs by Gods calling. Of this the Apostle speaketh. *The gifts and calling of God are without repentance.* Rom. 11. 29. This is one way by which grace proceedeth from God: Another way it proceedeth from God, and cometh to vs by the way of *Preaching*. Matthew 13. This way diuers graces come in diuers measures, as the Lord hath taught in the Parable of the Sower. The *sower* sowed the same *Seed*; but some fell by the *way side*, and the Fowles came and deuoured it vp; by this are they described, who heare the word of the Kingdome and vnderstand it not: Then cometh the wicked one and catcheth away that which was sown in their heartes. Other seed fell vpon *stony ground*, where it had not much earth; and forthwith it sprang vp, because it had not deepness of earth, and when the Sunne was vp it was scorched, and because it had not roote, it withered

withered away. By this are they signified, who heare the word and anone with joy receiue it: Yet hee hath no roote in himselfe, but dureth but for a time; for when tribulation or persecution ariseth because of the word, by and by hee is offended. Thirdly, some fell amongst *Thornes*, and the *Thornes* sprang vp and choaked it. By this he is noted, that heareth the word, and the care of this world and the deceitfulnesse of riches choake the Word, and hee becommeth vnfruitfull. Last is hee that receiued seed into *good ground*, he that heareth the Word and Vnderstandeth it, which also beareth fruite, and bringeth forth some an hundred, some sixty, some thirty.

I haue stayed the longer vpon the full recitall of this Parable, because it proueth fully that which I intend to draw out of it. First, it is euident hereby, that by the Preaching of the Word diuerse graces are giuen. And the very Preaching of the Word freely to some Nations, is a great grace. In this respect it is called *Verbum gratie*, *Acts 20. 23*. This grace, though so great, yet may be lost: For many Nations haue had it, that haue lost it: Let them that haue it make much of it whilest they haue it: For who knoweth how soone it may bee taken away? And this is one way to loose it, to suffer the Doctrines of our Church to bee corrupted. It is the Spirit of God that setteth vp Preaching, and directeth Preachers to one place, and not to another: As we read, *Acts 16. 6, 7, 9*. This then is one great grace to haue the Word of God Preached to a people; but when it is Preached some vnderstand it not: others receiue a greater measure of grace, when they receiue the word with joy. Yet this dureth not in some, but is lost both totally and finally: Others are choaked with the  
deceit



deceitfulnesse of the World, and these fall away also: Others are fruitfull and bring forth plentifully. All receive the seed in some measure; and thereby receive grace in some measure: but three sorts loose it altogether, the fourth only receiveth it fruitfully. Then all these that receive some grace and loose it againe, are sayd, and truly sayd, to fall away from grace. These graces that are thus lost are true graces: And men may proceede farre in the practise of these graces, some farther then other, and yet may loose them. Then they that speake in generall words, that a man may fall away from grace, speake at randome. The question is *whether they that are according to Gods purpose Predestinated, called and iustified, may loose these graces of their Predestination, Calling, and Iustification.* This the Orthodox Church hath alwayes denied. The *Arminians* who admit no other *Predestination* but conditionall, *affirme it*; and none but *Pelagians* and *Arminians*. The *Arminians* hold that men may be often predestinated, often elected; and in the end may loose all. They labour to proove that all grace may be utterly lost, that the power of free will may be received, which then may shewe her power more fully, when there is no grace.

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CHAP. 6.

*That perseuerance to the end is a gift of God giuen to true beleeuers, flowing from Gods purpose and predestination.*



First I will produce reasons to *proue*, that perseuerance in grace to the end is a gift of God giuen to true beleeuers; and then *answere* his Objections. To *prooue* this, the Scripture is euident to

such as' reade it with a single heart and vnblemished  
 eies. First of all, those words of the Apostle proue it.  
*Wee know that all things worke together for the best to  
 them that loue God, euen to them that are called accor-  
 ding to his purpose. For those whom hee knew before, hee  
 Predestinated to be made like to the Image of his Sonne,  
 that hee might bee the first borne amongst many brethren.  
 Moreouer whom hee Predestinated, them also hee called,  
 and whom he called, them also he iustified, and whom he  
 iustified, them also he glorified. The purpose of God is  
 the Spring and Fountaine from which all these graces  
 are deriued: The end is glorification: From the be-  
 ginning to the end are Predestination, Calling and Iusti-  
 fication. The chayne is so linked together, that it can-  
 not be separated. He that God purposed to Predesti-  
 nate, must needes be Predestinated; hee that is Prede-  
 stinated must needes be called; he that is so called must  
 be iustified; hee that is so iustified must be glorified:*  
 But no man can come to glory without the grace of  
 perseuerance to the end: Therefore where God giueth  
 these graces, such a calling, such a iustification, hee gi-  
 ueth with all perseuerance, without which no man can  
 come to this end.

2 Iohn 3.9.

1 Iohn 1.8.

The same is prooued from the words of St. Iohn.  
*Whosoever is borne of God sinneth not, for his seele abi-  
 deth in him, and hee cannot sinne because he is borne of  
 God. When St. Iohn sayth, that a man, once regene-  
 rate by the Spirit of God, sinneth not, and cannot  
 sinne: We may not vnderstand this of sinnes of infir-  
 mitie: For of such St. Iohn himselfe sayth: If wee say  
 we haue no sinnes, we deceiue our selues, and the Truth  
 is not in vs, if we confesse our sinnes he is faithfull and  
 iust*



*just to forgive us our finnes.* How then doe these two agree together? First, we are all sinners and wee must confesse our finnes: Secondly, a regenerate man sinneth not, yea cannot sinne. These contentions of the *Arminian* faction, bath taught vs to reconcile these places. For a man that is borne of God may sinne; that is, fall into the *finnes* of *infirmity*; but yet he can not sinne, that is, he cannot fall backe into the *service* and *dominion* of sinne *totally* and *finally*. The thing which I especially obserue out of these wordes is, that there is somewhat which is heere called the *Seede of God abiding* in him that is once borne of God: And this declareth a regeneration which proceedeth from the purpose of God, and from that powerfull calling which is according to his purpose. What this seede is, let any man declare: This is certaine, all is not gone, all is not cut off by intercision; here is a *Seede of God abiding*: Call it what you will, all is one to our purpose: For whether this Seede of God be *Faith*, or the *Word of God*, or the *Grace of Gods calling* according to his purpose, or the *Spirit*, or any of these, or all these: It prooueth our purpose, that all is not gone, all is not falne away: If all be not falne away, then this man in whom it abideth can not fall totally. If Faith bee the Seed, the Word of God soweth it, the calling of God rayseth it, and makes it fruitfull, the Spirit of God quickneth it: To this purpose St. Peter sayth: *Being borne againe, not of corruptible Seede, but of incorruptible, by the word of God which lieth and abideth for euer*: The Word of God is sayd to *live* and *abide* for *euer*, because of the effect which it worketh, as some learned Interpreters haue

1 Peter 2. 3.



observed: For here he speaketh of the new birth, as Saint *John* did, of the incorruptible seede (as Saint *John* called it) the seede of God abiding, of the word of God whereby the grace of regeneration is giuen, which liueth and abideth for euer. This agreeth with that which *St. John* sayd of the same new birth.

1 Peter 1. 3.

Saint *Peter* confirmeth this further in those wordes: *Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall, and vndefiled, and that fadeth not away, reserved in Heauen for you, which are kept by the power of God through faith vnto saluation.* It is hard to deuise more expresse words to deliuer this Doctrine of perseuerance, then Saint *Peter* vseth here: For he speaketh of them that are regenerate according to the purpose of God, when hee sayth, *According to his abundant mercy he hath begotten vs againe; he sayth, to a liuely hope, and inheritance;* the inheritance is sayd to be reserved for vs in Heauen, and we are kept by the Power of God through faith vnto it. If we be kept for it by Gods power through faith, and it be kept for vs; then he that denieth perseuerance vnto the end, must breake this power of God by which we are preserved to the end: For what is this power of God that keepeth vs through faith to the end, but the grace of perseuerance to the end?

John 5. 24.

The same Doctrine of perseuerance, or of our preservation by Gods power to the end, is confirmed vnto vs from the nature of Faith and of Charity. Of Faith the Lord saith: *He that heareth my word and belieueth on him that sent me, hath euermore life, and shall*



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*shall not come into condemnation, but is passed from death to life.* The Lord speaketh of Faith, but this faith is not an *Historicall* faith, nor a *Temporary* faith; for these doe fade and haue not this promise which this faith hath of which the Lord speaketh. Then what faith can this bee, but such a *iustifying* faith that proceedeth from the *Calling* of God according to his purpose? The Lord sayth, that *Hee who thus beleeueth hath everlasting Life*: If hee hath eueralsting Life, then what *Arminian* or *Pelagian* can take this from him, that Christ sayth hee hath? Some may answere, that when it is sayd, hee hath it, it may bee vnderstood, hee shall haue it. I stand not much vppon that, for whether the Lord, that giueth eueralsting life, say hee hath it, or hee shall haue, it is not much differing: But yet I cannot but obserue the Lords speech, who knew best how to speake. When hee sayth *He hath it*, his meaning is, that eueralsting life shall be as firmly and truly giuen to him, as if hee had it already in possession, which yet hee holdeth but in hope.

Now which of all the *Pelagians* dare say, that perhaps hee may haue it, and perhaps hee may loose it, or that hee may fall totally or finally from it, when the Lord sayth hee hath it? Hee could haue sayd, hee shall haue it, but why doth hee say *He hath it*, but onely to teach vs that true beleeuers haue such a grace heere, which can not be lost? The Lord sayth also of the man that hath this grace, that *He shall not come into condemnation, but is passed from death to Life*. What is that, *is passed*? but to make this Doctrine sure, that there is such a grace giuen heere  
which

which cannot be lost. Let the *Pelagians* wrangle as they will about losse of grace: this may be sufficient for vs to rest in the plaine and euident words of our Lord and Maister *Christ Iesus*. Thus we see that a true and liuely faith carrieth with it vndoubtedly the grace of perseuerance vnto the end.

The same may be confirmed from *Charity*. I meane such charity whereby such a faith worketh, as was last described. Of *charity* the Apostle hath these words. *Charity neuer faileth; though propheticke faile, and tongues shall cease, and knowledge shall vanish away.*

If any man shall here say, that this is spoken in respect of other graces that in this life we haue vse of, and go no farther. I answer, I admit that to be so: but here the *Apostle* sayth, *Charity neuer faileth*. It is true, he numbrellth vp some graces that do faile. I graunt that in the life to come we shall not haue vse of these graces that faile. The Apostle obserueth a difference here betweene graces and graces: some for the vse of this life onely, others for this life and for that to come. Of these that are both for this life, and for that to come, he nameth charitie which faileth neuer. If charity neuer faile, no not in the life to come; then it must follow that it neuer faileth in this life: because if it should faile in this life, then it must needs faile in the life to come. For no man shall haue the glorious comfort of charitie in that life, who looseth altogether the gracious comfort of it in this life. *Charitie neuer faileth*; therefore it abideth for euer: therefore there are graces wherein true beleeuers perseuere to the end. Heereupon some  
Schoole-



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Schoolemen say that *perseuerance* is a grace, not really differing from *charity*: It is true that *charity* waxeth cold, and the *charity* of many may faile, and the *faith* of many may faile: but the *purpose* of God cannot faile: and those *graces* that *proceede* from Gods *purpose* neuer faile them to whom they are so giuen.

But because these controuersies were not knowne in the Church, before the time of S. *Augustine*, and by him more diligently handled then by any other. For the ancient Fathers that liued before him, could not speake to these things which are brought in by *Pelagius* after they were dead, and therefore could not come to their knowledge: and indeede spake somewhat securely as fearing no harme and not knowing that their words should after their death bee peruerued by the *Pelagians*, which made S. *Augustine* say, *Vobis Pelagianis nondum natis securius loquebantur Patres*. Because, I say, before him none could, and after none did so exactly handle these things, as if he had beene raised vp, and reserued by God to do this seruice to the Church, (as no doubt hee was.) I purpose heere to set downe S. *Augustines* doctrines in this particular, not by way of citing some sentences, but by a continued tract. I may sometimes vpon occasions intermingle some things, but that shall be in a parenthesis. The whole body of this that followeth is S. *Augustines*. Which I do the more willingly, because I am well assured, that the learned *Bishops* who were in the reformation of our Church, in the beginning of Queene *Elizabeths* raigne, did so much honour S. *Augustine*, that in the collecting of the *Articles* and *Homilies*, and other things in that reformation, they had an especiall respect vnto S. *Augustines* doctrines.

H

C H A P.

*Saint Augustine his doctrine in the matter of per-  
seuerance of the Saints.*

*Lib. de præ-  
dest. Sancto*

*1. Cor. 4. 7.*

“First this is true, that God by especiall graces hath  
made a difference betweene Saints and other men.  
“This is evident by those words. *Quis te discernit? quid  
habes quod non accepisti?* Who separateth thee? what  
hast thou that thou hast not receiued? This separation or  
distinction is not made by naturall gifts. For no man  
can say that one man is made to differ from another by  
naturall gifts, which are common to all men: it remaineth  
then that this difference is made by especiall graces.  
(It is incredible to heare the folly and pride of the  
*Arminians Grewincontius*, one of them, was not afraid to  
answer these words of the Apostle, *quis te discernit?*  
with these words of his owne crackt braine, *ego meip-  
sum discerno*. But let *S. Augustine* proceed.) This sepa-  
ration whereby one man is made to differ from ano-  
ther, is the separating of some men, and taking them out  
of the masse of perdition, wherein others are left. That  
man is discerned or separated from the condition of  
other that is by mercy taken out; which is done by  
Gods prædestination, calling, iustification. Wherein we  
see and confesse the miserable estate of all men, by that  
sinne which *Adam* hath brought vpon all his seede, that  
is, vpon all men. We see and must confesse the mercy of  
God, in taking some to mercy, and leauing other: they  
that are thus taken to mercy are saide to be separated or  
to differ from other men.

*Lib. de dono  
perseuer.*

“Then this grace of perseuering to the end, is the gift  
of God in Christ. Whether any haue this grace, as long  
as he is liuing here, to vs it is vncertaine, as to vs it is vn-  
certaine



certaine who are prædestinated. A man that beleeueth  
 and liueth a godly life, albeit hee liue but one day, or  
 lesse, hath this giift rather then one of many yeeres,  
 who but a little before his death shall depart from the  
 soundnesse of faith. Now that this grace is giuen to men,  
 it is euident by diuers Scriptures. *To you it is giuen for* Phil. 1. 29.  
*Christ that not onely you should beleeue in him, but also suf-*  
*fer for his sake.* The one of these things, belongeth to  
 the beginning of faith, to beleeue: the other pertaineth  
 to the end, to suffer. Yet both is the giift of God, be-  
 cause both are said to be giuen. Now can any man giue a  
 reason, why perseuerance in grace to the end should  
 not be giuen in Christ, to that man to whom it is giuen  
 to suffer for Christ? or to speake more expressely, to  
 whom it is giuen to dye for Christ? And if this be gi-  
 uen to them that dye for Christ, who can say that the  
 same grace of perseuerance is not giuen to such as by  
 sicknesse, or any other meanes dye in Christ. It is a more  
 difficult thing to suffer death for Christ, yet both that  
 which is more difficult, or lesse difficult is giuen by  
 him, to whom it is easie to giue both.

Those things that are contained in the promises which  
 God hath made to vs for the nourishing and increase of  
 our faith, we may, we must lay hold on: but God hath  
 promised to giue vs this grace of perseuerance vnto the  
 end. The Prophet *Jeremy* saith: *I will put my feare in* Jer. 32. 40.  
*their hearts, and they shall not depart from me.* What other  
 thing is this, which God promiseth heere, but that this  
 feare shall be such and so great, which God will giue  
 into our hearts, that we may perseueringly adhere vnto  
 God? Now that which God hath promised vnto vs, for  
 that haue we good warrant to pray. And therefore this



“ grace of perseverance, is such a grace, as beleevers continually do pray for.

“ (Saint *Augustine* hath obserued out of that Exposition of the Lords prayer made by *S. Cyprian*, that almost in euery petition we pray for perseverance.)

1. Petition. *Hallowed be thy name.* Wee say (saith *S. Cyprian*) *hallowed be thy name.* Not that we aske of God, that it may bee *hallowed* by prayers: but because we desire of him, that his name may be hallowed in *no. bis.* in our selues. But how is God sanctified by man, whom God himselfe doth sanctifie? Yet because hee hath said, *Be you holy because I am holy*; this we aske, this we desire, that we, who are sanctified in baptism, may perseuere in that which we haue begun to be.

2. Petition, *Adueniat regnum tuum.* Doe we here aske any other thing, then that his kingdome may come to vs, which we doubt not shall come to all the Saints? Then they that are Saints, what other thing doe they aske here, but that they may perseuere in that sanctitie which is *giuen* to them? For otherwise the kingdome of God shall not come to them, which assuredly cometh to none other, but onely to them which perseuere vnto the end.

3. Petition. *Fiat voluntas tua in terra sicut &c.* The Saints who do the will of God, saying, *thy will be done*, pray that it may bee done, when it is already done in them. Why then doe they yet pray that it may be done, but onely that they may perseuere in that which they haue begun to be?

4. Petition. *Giue vs this day our daily bread.* *S. Cyprian* sheweth how perseverance is here also prayed for. We desire (saith he) that this bread may be daily *giuen*

vs,



vs, least that we, who are in Christ, and daily receiue the  
Eucharist, as the food of our soules, may be *separated*  
from the body of Christ, if by any grieuous crime, or  
being excommunicate, we be forbidden to come to re-  
ceiue this heauenly bread. These things (saith S. *Augu-*  
*stine*) shew plainly, that the Saints by prayer aske *per-*  
*seuerance* of the Lord, when in this intention they say,  
*giue vs this day our daily bread*, least they bee separate  
from the body of Christ, they pray that they may *per-*  
*sist* in sanctitie.

6. Petition. *Leade vs not into temptation.* When the  
Saints pray, *Leade vs not into temptation, but deliuer vs*  
*from euill.* What other thing doe they pray for, but  
that they may *persist* in holinesse? For if this gift of God  
be granted vs (which no man can deny to be Gods gift,  
seeing wee are commanded to pray to God for it) this  
being granted to be the gift of God, that we be not lead  
into temptation, it followeth, that the Saints praying  
for, & receiuing this gift, must needs hold *perseuerance*  
in grace *unto the end*: for no man ceaseth to perseuere,  
vnlesse he be drawne away by temptation. If therefore  
this which he prayeth for be granted, that hee bee not  
lead into temptation, then surely by Gods grace hee  
persisteth in that sanctification which by Gods grace  
hee receiued. Thus farre Saint *Augustine* out of Saint  
*Cyprian*. And now Saint *Augustine* in his owne course.  
But in perseuerance it is not as in other graces. We call  
him chaste, whom we know to be chaste, whether he *per-*  
*seuere*, or not perseuere in chastity: and the like wee say  
of other graces of God, that may be had or may be lost.  
We say he hath it, as long as he hath it: but if hee loose  
it, we say then hee had it. But in perseuerance it is other-  
wise: For no man can be said to haue had perseuerance,



Dicat mihi  
quisquis au-  
der.

“but hee that perseuereth to the end : Therefore this is  
 “such a grace which many may haue, but he that hath it,  
 “can neuer loose it. This grace may be obtained, but when  
 “it is once obtained, it cannot be lost through contuma-  
 “cy. *Let any man, that dare, tell mee whether God cannot*  
 “giue that which hee commandeth vs to aske of him :  
 “God commandeth vs to aske, that wee bee not *lead into*  
 “temptation : then whosoever is heard of God in asking  
 “this grace, is preserved from the temptation of contuma-  
 “cy, by which hee might loose perseuerance in grace ; for  
 “he that is not lead into temptation, departeth not from  
 “God.

Psal. 80. 17

“After the fall of *Adam*, God would haue it to pertaine  
 “onely to his *grace*, that man should *come* to him, and like-  
 “wise to pertaine to the *same grace*, that man should not  
 “depart from him : This grace hee hath put in him, in  
 “whom wee haue our inheritance beeing prædestinated  
 “according to his purpose that worketh all things. And  
 “therefore as he worketh that wee come to him, so hee  
 “worketh that we depart not from him : wherefore it is  
 “said in the Psalmes. *Let thine hand be vpon the man of thy*  
 “*right hand, and vpon the sonne of man, whom thou hast*  
 “*made so strong for thine owne selfe, that wee depart not from*  
 “*thee.* Who is this man ? *Iste non est primus Adam in quo*  
 “*discessimus ab eo, sed Adam nouissimus, super quem sit ma-*  
 “*nus eius, ut non discedamus ab eo, saith Augustine.* For  
 “*Christus totus*, all Christ with his members is for the  
 “Church, which is his body and his fulnesse. Therefore  
 “when the hand of God is vpon him, that we depart not  
 “from God, verily the worke of God commeth to vs.  
 “For this is the hand of God, forasmuch as by the worke  
 “of God and his power, it is wrought so that we are per-  
 “manent with Christ in God : not as *Adam* departing



(55)

from God. This is the hand of God, not ours, that wee  
depart not from him. This, I say, is the hand of him  
that said, *I will giue my feare in their hearts, that they de-*  
*part not from me.* But we see that some depart; why doth  
one depart and not another? why is perseuerance to  
the end giuen to some, and not to others? To this what  
can we say, but that the *wayes of the Lord are past finding*  
*out.* Why is one receiued to mercy and not another,  
can any man giue a reason but onely Gods will? *Hee*  
*hath mercy on whom he will haue mercy, and whom hee will*  
*he hardeneth.* So hee giueth the grace of perseuerance  
to whom hee will, and denieth it from whom hee will.  
Yet in this the faithfull must rest, that hee that hath the  
giift of perseuerance, is in the number of the prædesti-  
nated, the other is not. For Saint *Iohn* saith of such as  
depart. *They went out from vs, but they were not of vs; for*  
*if they had beene of vs, they would haue continued with vs.*  
*Quid est, quæso, non erant ex nobis?* What is the meaning  
of this, they were not of vs? were not both they that  
departed, and they that continued, created of God?  
both borne of *Adam*? both called? both renewed in  
the fountaine of regeneration? All this is true, but yet  
according to another separation they were not of vs.  
What is that separation? Gods booke is open, we must  
not turne our eyes from it: the Scripture cryeth loud,  
let vs heare it: before the beginning of the world they  
had not their part in him; they were not prædestinated  
according to his purpose, which worketh all things. For  
if thus had they been, then they should haue been of vs,  
and should without doubt haue continued with vs.  
Saint *Augustine* in his booke *de correptione et gratia*,  
hath diuers things to this purpose, which because they  
conclude for perseuerance in grace to the end, I thinke  
it



it not vnfit that the reader be made acquainted with his reasons, the rather to satisfie the *Author* of the *Appeale*, that this is no new *Puritan* doctrine, as it pleaseth him to call it. And that he may more fully vnderstand that this which wee teach, is not the *private fancy* of some particular men, but the *publique doctrine* of the Church.

*Lib. de cor-  
rep. et gratia*

Vpon those words; *Rogavi pro te Petre ne deficiat fides tua*: Saint *Augustine* saith. What did Christ pray for heere, but for his perseuerance vnto the end? And

*Liberrima,  
fortissimam,  
inuietissimam,  
perseueran-  
tissimam in  
fide volun-  
tatem.*

again, When hee prayed that Saint *Peters* faith should not faile: what other thing did he pray for, but that he might haue a *most free*, a *most strong*, a *most inuiet*, a *most perseuering will in faith* to the end? (*S. Augustine* knew well that *Peter* sinned in denying his Maister, and yet he did not doubt to say, that Christ prayed for him, and was heard for *S. Peters* perseuerance vnto the end. Then it is not euery sinne that breaketh the course of perseuerance, but a falling backe into the dominion and seruice

*Act. 13. 48.*

of sinne.) *Act. 13.* As many as were ordayned to euerlasting life, beleueed. Who can be ordayned to euerlasting life, but by the grace of perseuerance? Whosoever are deliuered from damnation by the goodnesse of Gods grace, there is no doubt but by Gods prouidence the Gospell shall be preached to them, and they shall heare and beleue and perseuere vnto the end in faith that worketh through loue. And these if they sometimes goe wrong, yet by reproofes they amend, and returne againe into the way which they left. Their faith which worketh through loue, surely either faileth not at all, or if there bee some defect, it is repaired in them before the end of their life. And that intercurrent iniquity which breakes in, is blotted; and perseuerance is reputed vnto the end, *usq; in finem perseuerantia deputatur.*

*si quando  
exorbitant.*

But



But they who perseuere not, but fall away from the Christian faith, and from a godly conuersation, surely these men are not to bee accounted in this number, no not then, when they liued well: they are not separated from that masse of perdition by Gods prædestination, not called according to his purpose; but called amongst them of whom it is said, *multi vocati*, but not of them of whom it is said, *pauci electi*. And who will deny that these are elect, when they beleeue, and are baptized, and liue godly? They may be said to be elect, *sed à ne- scientibus*, by such as know not what they shall be; not by him who knoweth that these had not perseuerance. For some be called of vs the sonnes of God for temporary graces which they haue receiued: but vnto God they are not such.

Touching those Saints that are prædestinated to the kingdome of God, such an helping grace is giuen to them, that perseuerance is bestowed vpon them, not onely that without it they cannot, but that with it they cannot but perseuere. For he said not onely, *Without me ye can do nothing*: but he said also, *you haue not chosen me, but I haue chosen you, and ordained you that you go, and bring forth fruite, and that your fruite remaine*. In these words the Lord declareth, that he gaue them not onely righteousnesse, but also perseuerance therein. For seeing that Christ ordained them to go and bring forth fruite, & that their fruit should remaine, *quis audeat dicere*, who dare say that peraduenture it might not remaine? For, *the gifts and calling of God are without repentance*: but then vnderstand that calling which they haue who are called according to his purpose. These receiue such freedom by this grace, that albeit so long as they liue here, they



they fight against the concupiscences of finnes, & some  
 crepe in vpon them, for which they pray daily *forgive  
 vs our trespasses*: yet they do not wilfully serue that sin  
 that is to death, of which *S. Iohn* saith, *There is a sin to  
 death, I say not for it thou shouldst pray*. Of this sinne, be-  
 cause it is not expresly declared, many & diuerse things  
 may be thought: but I say that this sinne to death, is a  
 falling away euen to death, from that faith which wor-  
 keth by charity. Now albeit the *Apostle* saith of all rege-  
 nerate men living orderly: *Who art thou, that condemnest  
 another mans seruant? he standeth or falleth to his Lord*:  
 yet presently his words following respect the prædesti-  
 nated. For he saith, *He shall be established, for God is able to  
 make him stand*: then assuredly he giueth perseuerance,  
 that is able to establish them that stand, that they may  
 stand most perseueringly, or to restore them that fall.  
 For it is the Lord that raiseth vp the bruised, *Psal. 146*.  
 And therefore, *hee that reioyceth, let him reioyce in the  
 Lord*. Hence it is, that in this place of misery, where the  
 life of man is a temptation vpon earth, vertue is perfected  
 in infirmity. What vertue? but that he that glorieth  
 may glory in the Lord. And for this cause the Lord  
 would not haue his Saints to glory in their strength, no  
 not in their perseuerance in good: but to glory in him,  
 which doth not onely giue them such an helpe as hee  
 gaue to the first man, without which they could not  
 perseuere if they would; but in them also hee worketh  
 this that they shall will. Therefore is both the possibility,  
 and will of perseuering giuen to them from the bounty  
 of diuine grace. Thus hath *S. Augustine* at full declared  
 himselfe in this particular.



## CHAP. 8.

**W**as willing to let S. Augustine bee heard the  
 longer in that cause, wherein he was most exer-  
 cised against the *Pelagians*. The same doctrine  
 as being the publique receiued doctrine of the Church,  
 hath beene likewise taught by others. S. Ambrose *In Ephes. 16*  
*scilicet, quos deus vocare dicitur, perseverant in fide, hi sunt*  
*quos elegit ante mundi constitutionem.* He maketh p-  
 severance a grace that dependeth vpon Gods calling:  
 hee meaneth, as himselfe expoundeth it, that calling  
 which is according to Gods purpose. And hee saith  
 againe in the same place, *hoc placuit deo, cuius consilium*  
*retractari non potest.* This he proueth also from those *Exhort. ad*  
 words of the Apostle: *I haue fought a good fight, I haue*  
*finished my course, I haue kept the faith; from henceforth*  
*is laid up for mee the crowne of righteousness, which the*  
*Lord the righteous Iudge shall giue at that day: and not to*  
*me onely, but to all them also that loue his appearing.* Then  
 without perseuerance no man can expect glory. And  
 this grace is giuen not onely to Saint Paul, and such ex-  
 cellent Saints as hee was, but vnto all that loue the  
 Lords appearing. The same thing is taught by the Au- *Pr. sp. r. lib. de*  
 thor of the booke *de vocatione gentium*, who citeth that *vocat. gen-*  
 place: *Who shall confirme you to the end that you may bee*  
*blamelesse in the day of the Lord.* And those words;  
*Who shall separate vs from the loue of Christ: shall tribu-*  
*lation, or anguish, &c.* *Charitas dei, saith hec, quae eos di-*  
*ligit, quos inseparabiles facit, id est, usque in finem perseue-*  
*rantes: nam quid aliud est perseverare, quam tentatione*

*2 Tim. 4, 7, 8.*  
*1 Cor. 1, 8.*  
*Rom. 8, 35.*



Greg. in 1 Reg.  
cap. 14. lib. 4.

*non vinci?* The same is taught by Saint Gregory. *Qui non predestinati sunt*, saith hee, *sive audiant doctorum verba, sive non audiant, vocari in dei habitaculum nequeunt.* And againe he saith: *Ab eo qui defecit, venire spiritus dicitur, ire ad eum qui perseveraturus est: quia alios in tempore deserit, alios assumit, nec tamen deserit. — in reliquum dirigitur spiritus, qui à gratia quam percipit, nunquam discedit. — quid est ergo quod dicitur à die illi, et in reliquum? nisi quia spiritus gratia sic recipitur, ut in ea electi usq; in finem perseverare doceantur?* And our

Beda in Rom  
8.

venerable Bede, vpon those words, *scimus quoniam diligentibus deum omnia cooperantur in bonum*, saith thus. *Sciens nonnullos diligere deum et in eo bono usq; in finem non perseverare, mox addit, his qui secundum propositum vocati sunt: hi enim in eo quod diligunt deum, permanent usq; in finem: et qui ad tempus inde deuiant, reuertuntur, et usq; in finem perdurant, quod in bono esse ceperant.* Saint

Bern. de modo  
bene viuendi.  
serm. 20.

Bernard holdeth the same course. *Salus perseverantibus promittitur, primum perseverantibus datur.* Non est bonus, qui bonum facit, sed qui incessabiliter facit. And in another place, *O sol iustitia, benigne Iesu Christe, lucens in tua virtute, reddens temet ipsam in primum sempiternum omnibus qui perseverauerunt in agone certaminis.*

Lib. de pass.  
dom. cap. 14.

*Hunc splendorem nemo potest adipisci, nisi qui perseverauerit usq; in finem.* Abulensis follo weth the same doctrine for he saith speaking of outward calling by preaching, and of that conuersion which standeth in externall

Tostat. in Mat.  
22. 9. 10.

profession. *Dicuntur vocati quicumq; per predicationem conuersi sunt ad fidem, et tamen non sunt omnes electi, quia non perueniunt omnes ad vitam eternam.* Nam licet quibusdam det deus gratiam conuersionis, non dat eis gratiam perseverandi in fide, vel operibus fidei,



(61)

*et ita pereunt. Eligere autem est dare gratiam istam perseverandi et perueniendi.* He saith; many obtaine diuers graces by hearing the word preached, amongst whom they that are elect receiue the grace of persevering to the end, but they that are not elect, though they may attaine to many graces, yet they may and doe fall away, because this grace of persevering to the end is proper and peculiar to the elect.

From the *Schoolemen* wee are to looke for no foundnesse in this point. For it is a hard thing for them to speake of grace who haue it not: Many of them speake of grace like meere naturall men. They wanted neither wit nor learning, but many of them wanted grace to speake of grace, as the *Iesuites* for the most part doe at this day. Therefore I passe them ouer, and come to the time of *Reformation*. In which time, if I should produce the sentences of them that haue bene most learned and labourious in the reformed Churches, it would bee a long worke, and happily giue no great satisfaction to the Author of the Appeale, and others whom I desire to satisfie. For how can hee receiue satisfaction from the iudgement of late men, that seemeth to scorne their verie names? As for *Caluin*, his name and doctrines are made odious, but why, I know not. If hee hath written somethings amisse, as who writing so much, hath not slipped in many things? yet a charitable construction would helpe in many things: And admit hee hath some things which cannot bee excused; yet, if wee consider the ancient Fathers, how often they haue slipped and erred, wee might



be more moderate in censuring of others. In the Fathers we take that which they haue done well, and the rest wee pardon for that which they haue done well. And why may we not doe so with others? And what greater pleasure can a man procure to the enemies of the truth, then to speake euill and odiously of those men, whose seruice God hath vsed, and made them excellent instruments to make the truth knowne vnto vs? Some take it for a signe of such as are looking towards Popery, when they offer such a seruice to the Papists, as to speake euill of them, that haue beene the greatest enemies to Popery, the greatest propagators of the truth: but I censure none. Then leauing other Churches, wee come home to our owne Church.

We haue enough in the articles of Faith and Religion, to confirme the same truth, which hitherto wee haue proued. The *Authour* of the *Appeale* hath gone wrong in two poynts: *First*, in the *respective decree*; which either he hath deuised, or taken from the *Arminians*. Against this, wee haue heretofore shewed that the 17. *Article* hath set forth the doctrine of Prædestination in a sound and wholesome manner: that Gods calling followeth the purpose of God, and dependeth vpon it: that faith, obedience, and repentance follow the calling of God, and depend vpon it: but the calling of God doth not follow faith, obedience, and repentance, nor dependeth vpon them. So did the 17. *Article* teach against the new deuise of this man. This I haue obserued before.

The *second* thing wherein this man wandreth, is *denying of perseuerance*, and scorning it as a Puritan doctrine.



ctrine. I must heere againe recite the 17. *Article* :  
And I would intreat any man, that hath his eyes  
set right in his head, to reade and consider the words,  
the order and foundnesse of them : and then let him  
iudge whether perseuerance vnto the end bee not  
soundly and roundly set downe, and auerred in the  
*Article*. The words are :

*Predestination to life is the euermlasting purpose of  
God, whereby before the foundation of the world, he hath  
constantly decreed by his counsell secret to vs, to deli-  
uer from curse and damnation those whome hee hath cho-  
sen in Christ out of man-kinde, to bring them by Christ  
to euermlasting saluation : wherefore they which bee en-  
dued with such an excellent benefite of God, be called accor-  
ding to Gods purpose by his spirit working in due season.  
They through grace obey the calling, they be iustified freely,  
they be made the sonnes of God by adoption, they be made  
like to the image of his onely begotten sonne Iesus Christ,  
they walke religiously in good workes, and at length by  
Gods mercy attaine euermlasting felicity. Thus farre the  
words of the Article.*

Can any man in any words declare perseuerance  
more fully or plainly fro the beginning by the meanes  
to the end, then here is done? For what is perseue-  
rance, but as S. Peter saith, a preservation or keeping of  
the *Saints* by the power of God to saluation? And how  
can it be better proued, then to draw it from the pur-  
pose of God, by predestination, by Gods calling, by iu-  
stification, by the worke of Gods spirit, by adoption, by  
being fashioned like to the image of Christ, by walking  
religiously in good workes, and by this meanes to come  
to life euermlasting? This is done in the *Article* : And  
this



this is the true doctrine of perseverance. They who are called according to Gods purpose, and iustified and sanctified, made the sonnes of God by adoption, walke religiously in good workes and so at last attaine to everlasting life, are they who haue receiued the grace of perseverance to the end: thus doth that Article set forth this doctrine. But our *Authour* saith, *before they come to this end, they sinne*: And what then? Gods calling is powerfull indeed, according to his purpose: But it was not the purpose of God in calling vs, to make vs Angels, or to set vs in such an estate wherein we should neuer sinne any more; but to teach vs humility he suffereth vs to strue with sinne, and teacheth vs to fight against sinne. And if in this battell wee take a blow, yet hee sustaineth our weaknesse, and will haue vs to glory in nothing that is in our selues, but in our infirmities. And still in his mercy preserueth vs from falling backe from the faith, and keepeth vs from presumptuous sinnes, and from that sinne that is vnto death.

This perseverance you will say, is with great weaknesse. It is true, wee cannot glory in our perfections, which are none. The *Pelagians* and *Arminians*, who glorie in themselves, in the power of their wills, cannot taste this doctrine. But wee glory in God, that through many and manifold imperfections and infirmities of ours bringeth vs by this grace vnto the end. This worke to bring vs through many infirmities to an happy end, is the worke of God, which no power in the world can defeat.



## CHAP. 9.

*An examination of the Arminians definition of grace.*

Or the better vnderstanding of these men that pleade against the grace of God, We must obserue that one especiall ground of their error is in this, that they conceiue and vnderstand amisse of grace. They take it for another thing then the Scriptures haue declared, and the Church of God from the Scriptures haue taken it to be. And therefore when they define *grace*, they say it is a *morall perswasion*. *Arminius* himselfe saith, it is *lenis suasio*: they admit no *power of God* here.

And are not these a strange kinde of men, that will make vnto themselves their owne grounds, and not take their grounds from the Scriptures? If this ground, which they so blindly begge were true, then were it indeed easie for them to proue many of their conclusions: that alike or generall grace is offered vnto all: that *quantum ad Deum pertinet*, for so much as is in God, one man receiueh as much grace as another: that the difference is in mans free-will, in accepting or reiecting of grace: that grace may soone bee gotten, and soone lost altogether. But who gaue these men authority to make a definition contrary to that which the haly Scriptures haue de-

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liuered. These men acknowledge no other power in the Gospell preached, but onely the power of the Minister that preacheth. The Preacher hath not power to giue faith and repentance, to infuse grace, but only vseth morall perswasions to the people: but together with the labour of the Preacher the spirit of God worketh: And therefore we are called *beſſe ouerſe- you helpers with God* in that great worke. And because the spirit of God worketh with power in opening mens hearts, humbling them, leading them to an acknowledgement and confession of their sinnes, conuerting their soules, drawing them out of the power of darknesse, out of the power of Sathan and sinne; which worke cannot be done by a gentle perswasion onely, it cannot be done but by the power of God: therefore the Apostle declaring that *grace*, which commeth to believers by the preaching of the Gospell, calleth it *the power of God to saluation*. And againe, *The preaching of the crosse is to them that perish foolishnesse, but vnto vs that are ſaned, it is the power of God*. And the Apostle speaking of faith, which is the first and one of the greatest graces which we receiue, saith, *your faith standeth not in the wisdom of man, but in the power of God*. If our faith which is the first, and the chiefest grace whereby we stand, be in the power of God, not in the wisdom of man, then it is no morall perswasion: For morall perswasion reacheth no further then mans wisdom. But this is most perspicuously taught in the *Epistle to the Ephesians*; where the *Apostle* saith, *I cease not to giue thanks vnto God, making mention of you in my prayers,*

1 Cor. 3. 9.

Rom. 1. 16.

1 Cor. 1. 18.

1 Cor. 2. 3.

Ephes. 1. 18.



prayers, ——— that the eyes of your understanding may be enlightned, that you may know what the hope of his calling, and what the riches of his glorious inheritance is in his Saints; and what is the exceeding greatnesse of his power towards vs which beleeeue, according to the working of his mighty power. Then when wee are drawne vnto faith, when we beleeeue, this is done by the power of God, by the exceeding greatnesse of his power, by the mighty working of his power. And therefore they that say, that grace is onely a morall perswasion, and *quantum ad deum*, that saluation is alike prepared for all: and that the reason why one receiueith grace, another receiueith it not, is onely in mans free-will: These men and their vaine and weake fancies are cleane ouerthrowne, because grace is found to bee in the power of God. For, If *quantum ad deum*, as they say, it were prepared alike to all, why then doth the Apostle say, that *preaching is foolishnesse to them that perish, but the power of God to vs that are saued*? If it bee foolishnesse vnto some, and the power of God to saluation to others, then verily it is not alike vnto all. God is able to make his powerfull grace appeare vnto them, to whome it is foolishnesse, but hee will not.

Heere wee may finde many things to admire, and to wonder at, and to cry out with the Apostle, *O the depth*! But still wee finde that the power of God is in his calling, and declared in our faith, which standeth not in mans wisdom, but in the power of God. This doth sufficient-



ly prooue, that the grace of God is not as these men affirme, without and against all grounds of Scripture, a *morall perswasion* : For it is the power of God, the exceeding greatnesse, and the mightie working of his power.

They that would vnderstand this controuersie, betweene the Church of God, and these vngratefull and vngracious men, that oppugne the grace of God, may best vnderstand it, if they seeke out with care and diligence the definition of grace. It is of the greatest importance to know, and being knowne, will leade a man (as by a thread) vnto the particulars of this question. We finde plainly, that the loue of God, and the power of God is in it : And wee may be sure, that they who deny the power of God to be in grace, can neuer come to the true knowledge of it. It is true, that if that definition were once granted, that *grace* is nothing but a *morall perswasion*, then would all those strange conclusions follow of which I spake before, and others more mad then they; that *the purpose of Predestination is a thing vncertaine*, and of no power : that *Gods purpose of Predestination must bee ruled by man*, and not by God.

It is much to bee wondred at, that such men should bee found in the Church, professing Christianitie, that with such boldnesse take such a definition as granted, and with such ignorance draw those conclusions from it.

Let vs but stoppe this principle, and we stop their mouthes.



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mouthes. For if *grace* be the *power of God to saluati-*  
*on*, if *Faith* and *grace* stand not in *mans wisdom*, but  
 in the *power of God*; if wee bee *drawne* to beleue by  
 the *exceeding greatnesse* of Gods *power*, by the *migh-*  
*ty working* of his *power*; then it followeth, that the  
*grace* whereby we are called, whereby wee beleue,  
 and repent, and are iustified, and in the end saued, is  
 the *power of God*. It was his good will and pur-  
 pose to praedestinate vs, but it is his *power* to exe-  
 cute that good purpose, to draw sinnefull men out  
 of the *power of darkenesse* into the *kingdome of*  
*light*, to worke in our hearts a loue of obedience by  
 his holy Spirit. To worke this, farre surpassed the  
 power al of creatures, and therefore it is done by the  
*power of God*. Vpon this ground thus laid, the  
 course of *Arminians* is stopped. If they tell vs that  
*grace* is a *gentle perswasion*, and goeth no further;  
 Wee answer, that in *grace* there is the *power of God*.  
 If they tell vs that *grace* may bee *utterly lost*, wee  
 say it proceedeth from the *purpose* of God, and is  
 giuen to vs from the *power of God*. His *purpose* is im-  
 mutable, his *power* who can resist? They must ouer-  
 reach the *purpose* of God, and overcome the po-  
 wer of God, before they can vndoe this great  
 worke, which God with such *wisdom* *purposeth*,  
 and with such *power* *performeth*. If it were in the  
 wisdom of man to deuise it, or in the *power* of  
 man to performe it, then might it be soone vndone:  
 but this worke is Gods, and all men must giue  
 God the glory, who onely hath vndertaken this  
 worke, and onely is able to bring it to an end.

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When God hath once manifested his will, it is strange that the pride and ignorance of man should deuise wayes to bring that into questions and doubtes which God in his Scriptures hath evidently set downe. *But there must bee heresies that they which are approued may be knowne.* I Cor. II. 19.

Now I thinke this long contention may bee brought to a short end: If any of the *Pelagians* or *Arminians*, or if all of them be able to proue, that the grace of God, by which wee are called, and iustified, and saued, is nothing but a gentle or morall *perswasion*, then the *Pelagians* haue overcome vs: But if this grace bee wrought in vs by the power of God, then hath the truth overcome the *Pelagians* and *Arminians*. Now I come to take a view of some particuler escapes in his booke.

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CHAP. 10.

**P**Age 17. speaking of Saint Peters fall, hee saith, *Christ prayed for Saint Peter that hee might not fall: and Christ was euer heard in that he prayed for; And a little after. If he fell hee must needes fall either totally or finally; for cedo tertium?* And againe, auoyde it if you can, you come vp and home to our Gagger, that Saint Peters faith did not faile, and so subscribe to Bellarmine. *Petro dominus impetravit vt non posset cadere, quod ad fidem attinet.* Thus writeth the Author.

First,



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First this is granted that Saint *Peter* fell into a great sinne; but euery fall into sinne prooueth not a failing in faith. Christ prayed that his faith should not faile, and hee was heard in that hee prayed for: therefore this is true that his faith failed not. If any Papist speake or write this truth consonant to the Scripture, I take not that for Popery. This Author saith, that Christ prayed that Saint *Peter* might not fall, and Christ was euer heard in that hee prayed for; his conclusion should bee that Saint *Peter* did not fall: Which because hee seeth to bee false; hee would interpret it, that hee fell not finally, though hee fell totally. But he ought to haue interpreted the wordes of the Scripture, and not to make words of his owne, and interpret them. Hee doth strangely confound the thing whereof hee speaketh. Where hee saith, *Christ prayed for Saint Peter that hee might not fall*: these bee his owne words, they are without warrant, against the euidence of the story: For Saint *Peter* did fall into a great sinne: But Christ knowing that hee should fall, and giuing him warning thereof, prayed that though hee fell, yet his faith should not faile. Hee is intangled with an idle and vnecessary confusion, as though the *failing* of Saint *Peters* faith, and his *falling* into sinne, were one and the same thing. Distinguish these things that are confounded, and then it is cleere, that Saint *Peter* did *fall into sinne*, and yet his *faith failed not*.

But saith hee, *hee fell either totally or finally: for,*  
*ceat*



*cedo tertium.* The ancient Fathers writing of the finnes of the Saints, giue to him his *tertium*, which hee requireth. For when they speake of the falles of the Saints, they vse to note them by this word, *Lapsus* : which though wee in English ordinarily call a fall : Yet it is a *tertium* in respect of a totall and finall fall ; and so saueth such a fall from beeing eith : totall or finall : So whether wee call *Lapsus*, a fall or a slipping, we stand not vpon words : the thing wee seeke is whether euery sinne in the regenerate cutteth off faith, as Maister Thomson deuised, and *this man* seconds him. This they affirme, and wee deny : The iust man sinneth often, but who did euer say, that hee looseth his faith as often as hee sinneth ? For in the iust and regenerate man, there are two men dwelling together, the old and the new man : and sin that is still dwelling is sometimes working.

This is manifested in diuers places of the Scripture, as namely *Romanes 7*. In which Chapter, whatsoever some say to the contrary, the Apostle speaketh in the person of a regenerate man. Saint Paul confesseth that sinne dwelleth in him ; *that the good which hee would doe, that hee doth not, but the euill which hee would not doe, that hee doth : that hee delighteth in the Law of God after the inward man :* (which words are sufficient to prooue against the *Pelagians*, *Arminians*, and *Papists*, that hee speaketh in the person of a regenerate man ; for an vnregenerate man cannot truely vtter those words.) And yet hee confesseth, *that he seeth another Law in his*



*his members, bringing him to the captivity of the law of sin.* Then it must be confessed that sin may dwell there where faith dwelleth.

This doctrine is contained in the Articles of faith and religion. *Article 9.* in these wordes. *Although there is no condemnation to them that beleue and are Baptized, yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sinne.* In the same Article it is saide, that this concupiscence deserueth Gods wrath and damnation. So that wee must admit that sinne and faith may dwell together vntill wee come to an Angelicall state. And therefore sinne in a regenerate man doth not make a cutting off of faith, according to the new deuised cut.

Yet in this is our Author resolute, that Saint Peter fell totally. I answer that cannot be in the regenerate, where there is repugnance, and relictation. As long as the warre is maintained, the flesh struing against the spirit, and the spirit against the flesh. so long the fall is not total, neither can it bee, when the spirit is still struing, and disallowing and recouering the hold againe. And if this warre bee maintained, there must needes bee the Spirit. For the flesh doth not strue against the flesh, and where the Spirit is there is faith. And therefore as the Spirit is not totally lost in the regenerate, though many times it may bee and is greeued so faith is not totally lost in them, though they may fall  
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into diuers finnes, by which finnes the Spirit is greened.

Saint *Hilary* compareth the booke of *Psalmes* to a bundell of keyes to open the lockes (that is) the difficult places of the *Psalmes* and of other Scriptures. If the right key bee taken and rightly applyed, it will open the locke. The Author of the *Appeale* hath set a locke heere, that is a difficulty, where there was none indeede. I will try if I can figh of the right keyes out of the *Psalmes* to open this locke, that is, to dissolue this difficulty which he maketh heere of a totall fall from grace.

*Psalme 19. verses 12, 13. Who can understand his faulces? cleanse mee from my secret finnes; and keepe thy seruant also from presumptuous finnes, and let them not reigne ouer mee: so shall I bee vpright, and made cleane from the great transgression.* Hee prayeth to bee cleansed from other finnes, but to bee preserved from presumptuous finnes; that they haue not the dominion ouer him: Whereby wee may collect, that the Saints are freed, and still pray to bee freed from presumptuous finnes, such as reigne in the wicked: but for other finnes, altogether they are not free.

*Psalme 25. verse 5. Vnto thee, O Lord, I lift vp my soule, my God I trust in thee.* Heere hee  
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professeth his faith : And yet verse 11. hee saith :  
*For thy names sake O Lord bee mercifull to mine iniquitie, for it is great :* then in him there was a true faith, and great iniquity dwelling together. It followeth, that not onely sinne, but sometimes great finnes may bee in a godly man ; but such as are not ioyned with presumption, but with true and sincere repentance.

Psalme 37. verse 24. *Though hee fall, hee shall not bee cast downe ; for the Lord holdeth him up with his hand.* In this Scripture there is another instance given of that which this Author called for, when hee saide, *cedo tertium* : For the Prophet saith : *Though hee fall, hee shall not bee cast downe.* To fall and yet not to bee cast downe, is a *tertium* in respect of a totall and finall fall. For hee that falleth so, as yet hee is not cast downe, falleth, and yet neither totally nor finally : the reason is giuen which is beyond all answering : *For the Lord putteth his hand under him to stay him.*

Psalme 38. verses 3, 4. *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, because of my sinne : for mine iniquities are gone ouer my head, and as a weighty burthen too heavy for mee.* And yet, verse 15. he saith : *On thee O Lord do I waite ; thou wilt heare mee my Lord my God.* Hee fees the heavy burthen of his finnes, he doth not conccale the multitude of them, they



are so many that they are gone ouer his head, hee confesseth, hee complaineth, hee cryeth to God. What then? where so great and so many sinnes were felt (as a tender conscience must needes feelee them) shall we say that this man lost all grace? No. If he had not beene much troubled with his sinnes, hee would not thus haue spoken of them; if hee had not had grace, he would not thus confesse them and call to God for mercy.

*Psalme 40. verse 12. My sinnes haue taken such hold vpon mee, that I am not able to looke vp, they are more in number then the haire of head. Yet verse 17. Though I bee poore and needy, the Lord thinketh of mee. Thou art my helper and my deliuerer my God.* Heere wee finde great and many sinnes, and yet a great and a precious faith.

It were too long to rehearse all of this kinde. This may suffice to prooue that grace in the regenerate, is not totally lost by sinnes; vnlesse they bee presumptuous sinnes which raigne: But from these raigning sinnes, they that are borne of God are preserved: according to that of *S. Iohn, He that is borne of God sinneth not*: Hee that standeth vpon the top of the stayres, may fall and slipp downe a stepp or two, and yet not fall to the bottome. There is danger I grant it. And if we stood by our owne power and strength, as the *Pelagians* and *Arminians* would haue it, then might wee fall away altogether. But in a regenerate man, there is power and weaknesse: the power is Gods, the weaknesse is his owne. When he falleth, this is his weaknesse: but  
God



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God by his power doth so order that weaknesse and those fals, that hee will haue his great power manifested in this great weakenesse. Therefore the *Apostle* had this answer. *My grace is sufficient for thee, for my power is made perfect through weaknes*. Wherefore the blessed *Apostle* maketh this vse. *Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.*

I say further, that sinne is so farre from cutting off faith totally in the regenerate, that it is rather ordained, by the infinite mercy of God, (which is rather to bee adored, and wondred at, then disputed) it is, I say, ordained for the better exercise of faith and repentance. For if by falling into sinne, faith were totally lost in the regenerate, then a man so falling could neuer rise againe vnto repentance. For hee that hath lost grace totally, hath nothing left in him but flesh, and his owne nature and free-will. Which of it selfe can neuer raise a man to repentance, though the *Pelagians* and *Arminians* strue for this, and would haue all grace lost, that they might inferre, that nature and free-will may raise vp a man to repentance: but this is the poyson of their heresie. Saint *Peter* fell into sinne, and rose againe by repentance, because his faith remained, and failed not, which drew him to repentance. But *Judas* fell, and neuer rose againe, because he neuer had true faith.

Now, why doe men strue for this, or what doe they ayme at? When they would haue faith



utterly lost, against the *Apostle*, who teacheth that the gifts and graces of God are without repentance; what have they gotten that thus strive, or what would they have? forsooth they would make *Prædestination* hang vpon vncertainties, vpon mans will; that a man may predestinate himselfe when he will, as often as he will: For they haue no better ends then these.

Page 18. Speaking of *Bellarmines* words, *Petro dominus impetrauit, ut non posset cadere, quod ad fidem attinet*: He addeth these words: *Iust your Puritane doctrine for small perseuerance.*

This is the first time that euer I heard of a Puritane doctrine in points *dogmaticall*, and I haue liued longer in the Church then hee hath done. I thought that Puritanes were onely such as were factious against the Bishops in the poynt of pretended *Discipline*: and so I am sure it hath beene vnderstood hitherto in our Church. A Puritane doctrine is a strange thing, because it hath beene confessed on both sides, that Protestants and Puritanes haue held the same doctrines without variance. The discipline varied in *England*, *Scotland*, *Geneua*, and other where: Yet the doctrine hath beene hitherto held the same, according to the *Harmonie* of the seuerall *Confessions* of these Churches. Not one doctrine of the Church of *England*, another of the Church of *Scotland*, and so of others.

What is your end in this, but to make diuisions where there were none? and that a rent may bee made



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made in the Church? forsooth! that place may bee given to the *Pelagian* and *Arminian* doctrines: And then all that are against these must bee called Puritane doctrines. It is true, that *Arminian* doctrines will make a diuision, where none was before. And our Authour of contentions by vertue of that doctrine, hath given a desperate attempt to doe the like in our Church.

And that finall perseuerance should bee that Puritan doctrine, is a thing no lesse strange. The *Pelagians* would haue so called it in Saint *Augustines* time, if they had had that word then, or any thing that might giue disgrace to the doctrine of perseuerance. For Saint *Augustine* maintained the doctrine of *finall perseuerance* against the *Pelagians*. And doth not this man in reiecting that doctrine, professe himselfe to stand for the *Pelagians* against Saint *Augustine*, and the Orthodox Church? And yet himselfe confesseth finall perseuerance, he had the lesse reason to call it a Puritane doctrine.

But hee is so various in his sayings, as professing to bee at liberty, not to declare his owne minde, but to relate what others say, that it seemeth hard to hold him stedfast to any thing. But in this particular hee must confesse, that though a regenerate and iustified man fall into sinne, yet there is something that abideth and continueth in him to raise him vp againe to repentance. As the carnall part abideth, so the spirituall part abideth, so long as the spirit striueth against the  
flesh.



Math. 24. 13.

flesh. Our Lord saith, *Hee that perseuereth to the end shall bee saved.* S. Iohn saith, *Hee that is borne of God sinneth not, for the seed of God abideth in him.* Of this I have spoken of before.

Briefly, touching finall perseuerance, I would know how any man can truly lay to his heart that article of our faith: I belieue *life euerlasting*; but that withall hee must belieue *finall perseuerance*: for hee that belieueth that hee shall receiue euerlasting life, must also belieue that hee shall perseuereto the end, without which grace no man shall attaine to life euerlasting.

When the *Pelagians* and *Arminians* would say somewhat to infringe the doctrine of Prædestination, they shew all their spight against finall perseuerance, that all grace may bee lost. And what will follow then? If all grace be lost, then surely the grace of Prædestination is lost, and the grace of calling is lost, and then must men goe to seeke a new Prædestination, and a new calling: and thus of the greatest mysteries of our saluation they make fables.

I thinke that the Authour of the *Appeale* is but a young Scholler in the *Arminian* Schoole, and did not well fore-see these consequences, but from the grounds that hee hath layed, these things must follow: the grace of Prædestination, and the grace of Gods calling must bee lost. For I appeale to his Logicke, doth not he that saith *all grace is lost totally*, conclude that the grace of Prædestination and calling is lost? if so, then



then is not this man bound to tell vs how God proceedeth to a new predestination, and to a new calling? These be things which the *Arminians* listen after. How glad would they be to heare that the Church of *England* should begin to follow them in this course of multiplying predestinations and elections? This is that which they haue long aymed at: And here our learned *Author* hath well bestirred himselfe to doe them this service. Against these foolish and fabulous fancies, the *Apostle* hath layed this barre. We are *chosen* and *predestinate in Christ* before the beginning of the world, according to the purpose of him, that worketh all things according to the counsell of his owne will. This counsell by which he hath wrought these things is constant and vnchangeable. Against this truth the gates of hell shall never prevaile, though the *Arminians* come with all their troupes to maintaine the passages of hell gates.

Ephes. 1. 4. 11.

Esa. 46. 10.

Heb. 6. 17.

When the auncient Fathers and other godly men speake of predestination, they teach that it is a grace which God giveth, and God preserveth in vs, and by which also he preserveth vs to himselfe. For we cannot keepe & preserve our selues to the end, no more then a silly flocke of sheepe, can keepe, preserve, and defend themselves from the Wolves: this is the shepherd his care. So our great shepherd can and doth keepe and preserve vs to the end: this is his worke not ours. But this grace is given to them that are called according to his purpose, and are justified, and beleue in him that is able to bring his promise to his end.

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The great mysteries of our salvation are in danger by these poysoned doctrines of *Arminians* to be shaken. If this age should give libertie to these beginnings, it is to be feared that in place of *Communio sanctorum*, in another age may creepe in *Apostasia sanctorum*.

Pag. 25. and 26. he speaketh variously of falling away from grace and loosing of faith, as if he had not yet determined what to hold. He relateth a speech of his *Gagger* thus. *You meant that faith might be lost both totally and finally in regard of God, who made no such absolute and irrelative Decree.* If he should be challenged for this speech, he will answer, as his use is, that he *relateth* onely, but doth not *determine* dogmatically : but in this place he is put from that answer. For he cannot relate this as the opinion of the *Gagger*, whom we may number amongst those *Papistes*, that deny the respective Decree : for that they deny it, *Bellarmino* witnesseth, as before I have related. Then this must be his owne speech and collection ; *Faith may be lost totally and finally, in regard of God that made no such absolute Decree, and irrelative.* His reason standeth thus, If God made no absolute and irrelative Decree, then may faith be lost totally and finally. But this is his opinion, that God made no such absolute and irrelative Decree, therefore it followeth that in respect of the Decree of God, faith may be lost totally and finally. This would proue fine Divinitie, if he would stand to it ; he writeth so, as if his greatest care were onely to seeke the approbation of *Pelagius* ; for these things will never get the approbation of any sound



found Divine in the Church of *England*. But it is well, that before faith can be totally and finally lost, he must first proue that Gods Decree is respectiue: This he never laboured to proue, and he never heard any man deliver it but *Arminians*.

## CHAP. II.

**S**PEAKING of falling away, he layeth all vpon the doctrine of the *Homilies*. He saith. In the second part of the Homilie,, of falling from God, we are sent to a conclusion more *ad oppositum*, not onely of totall lapse,, for a time, but also of finall separation, and for ever., Which also is according to the doctrine expressed,, in the Articles. For he that saith a man may fall away,, and may recover; implyeth withall that some,, may fall away and not recover. ”

This belike he taketh for a solid kinde of prooffe, if he doe but in his imagination thinke it implieth so much: When he vrgeth a point, he bringeth no reasons but a conceit of implications: When he is vrged, he doth but relate other mens opinions, but what himselfe thinketh, that he keepeth close. This close-keeping of his opinion, which he so much professeth, is very suspitious; there is something in it, that he is loath should be knowne: yet he hideth it not so closely, but it may be found out. He pleadeth that a man may fall from grace totally and finally: A man may fall away from grace and become no child of God. All this may be truely said, and then



who hath any thing to say to him, that saith nothing but that which any other man may avouch? Forsooth, *aliquid latet*; If he should say plainely, that they that are called, and iustified according to Gods purpose, doe fall away totally and finally: then he seeth that he should contradict the doctrine of the auncient Fathers, and of our Church: but holding himselfe in these generall termes, that *men may fall away from faith and grace*, he vnderstood that this might be maintained. We must therefore open this matter plainly. This is soone done, by calling to remembrance, what hath beene said of the respectiue Decree, or irrespectiue. He holdeth the Decree of predestination to be respectiue, that is to respect something in men. If this be so, then it maketh no matter, whether faith & grace be vtterly lost: For all may be repayred againe. But repayred in regard and consideration of that which men doe, and not vpon that which God hath done. But if the Decree respect nothing in man: then the case is altered. We haue before declared the doctrine of the orthodoxe Church, that the purpose of God, which *he* calleth the Decree, respecteth nothing but Gods will: and therefore they that are called and iustified according to Gods purpose, doe beleue and obey, repent and walke in good workes, and at last obtaine the end, everlasting life. These graces that proceed from Gods calling according to his purpose, cannot be vtterly lost, because *these gifts and this calling are without repentance*. They may be troubled and shaken, but totally lost they cannot be. This man taketh these things otherwise, that they may be totally lost;



to be short, we must bring him to this stand: either plainly to confesse, that the graces that are given according to Gods calling and purpose may be totaliy lost: or else to confesse that his writings are idle, and trouble our Church to no purpose: because if he speake of graces which proceed not from Gods purpose and calling (as many graces doe, and in which graces men may make fayre and farre proceedings, of which graces the *Homilies* speake) in this point he hath no adversary, that I know. If he will acknowledge plainly that the graces which proceed from Gods calling and purpose may be lost, then should not I trouble him in this point. Provided withall, that he giue over his *respective Decree*, which is the ground & root of all this trouble, wherewith he hath troubled himselfe and others.

Now we come to examine that which he bringeth out of the *Homilies*, concerning falling from God. The first *Homily* sayth, that sometimes men goe from God, for lacke of faith, sometimes by neglecting his commandements: to be short, all they that may not abide Gods word, but following the persuasions and stubbornnesse of their owne hearts, goe backward and not forward. And whereas God hath shewed to all them that truly beleue his Gospell, his face of mercy in Iesus Christ, which doth so lighten their hearts, that (if they beleue it as they ought to doe) (this *Parenthesis* the Author hath left out, which might some way direct the meaning of the *Homilie*) they be transformed to his image, be made partakers of heavenly light, and of his spirit, be fashioned to him in all goodnes requisite to Gods

children : so if they after doe *neglect* the same, if they be *unthankfull* &c : *hee will take away* from them his *kingdome*, his holy word, &c. These words that follow the *Parenthesis* depend vpon those wordes contained in it, which our *Author* hath left out. It is true that if these men behold this grace and beleeue as they ought to doe, that then they are so enlightened, &c. But this is ioyned with that condition expressed in the *Parenthesis* : if that condition faile, then these other things following, are not well vrged from those words. And what is all this, but if *we forsake him, he will forsake vs*, as the Scripture teacheth. 2 *Chron.* 15. 2.

It is evident that the *Homily* speaketh of profane and wicked men, that goe from God, because they never care for comming vnto God: of which profane men, there are ( God knoweth ) too many in our Land ; whereof the *Homily* complaineth. The *Homily* speaketh partly of such, & partly of hypocrites. This is evident from the words of the *Homily*, which are these. *For God that promised his mercy to them that be truely penitent, hath not promised to the presumptuous sinner, either that he shall haue a long life, or that he shall haue true repentance at the last end.* Doth not the *Homily* speake plainly of wicked, profane, and presumptuous sinners? What is this to them that are called according to Gods purpose, and walke with feare and obedience in the workes of their calling ?

To the same purpose is that which he hath brought out of the *second Homily* ; Wherein, by his leaue, he hath vndertaken more then he hath proved, or can proue out of the words of the *Homily* : For he saith, that



that in that *Homily* is concluded *not onely a totall lapse for a time, but also a finall separation for ever.* This conclusion is not proved out of the words of the *Homily* : And if they were, they helpe him not : For that *Homily* is to be expounded by the words of the former *Homily*, which speaketh in expresse words of presumptuous sinners : that such may fall away altogether, who did ever deny ?

And because he vrgeth so much the words of the *Homilies* in this point, I would know of him a reason, why in that *Homily* which is against *Worshipping of Images*, he denieth that the *Homilies* containe the publique dogmaticall resolutions of our Church ? Why doth he play fast and loose ? Why doth he vrge this in one place, which he flatly denieth in an other place ? Let him giue a reason.

But the 16. *Article* teacheth the same, sayth hee : the words of the *Article* are these. After wee haue „ receiued the holy Ghost, we may depart from grace „ given, and fall into sinne : and by the grace of God „ we may rise againe, and amend our lives : The *Article* speaketh religiously and truely. For it is true, and must be confessed that after grace given, we may fall into sinne. The *Article* attributeth all power of rising againe to the grace of God : This we embrace. What hath this man against this ? truely, no reason, but a prety fancy of his owne. For, sayth he, he that „ saith a man may fall away, and may recover, imply- „ eth withall, that some may fall away and not reco- „ ver. Which kinde of speach is a plaine confession, that he hath nothing for himselfe in the wordes of the *Article*.

And



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And yet in this weake manner hee cannot proceede, vnlesse he take this libertie to himselfe, to change and controll the words of the *Article*. For the *Article* speaketh of *departing* from grace given, he maketh it speake of *falling away*. The *Article* saith, the graunt of repentance is not to be denyed to such as fall into sinne after baptisme; and that we may depart from grace given and fall into sinne, and by the grace of God may rise againe. He will confesse, I suppose, that there is no man who liveth long after his baptisme, but may fall into sinne: and that is a kinde of departing from grace giuen, From these words he concludeth, against all *Logicke*, that a man so falling into sinne falleth away: this is farre from the wordes and meaning of the *Article*, and sheweth that his purpose is not to satisfie men of iudgment, but by perverting and intorting of words to a strange, that is, to his owne priuate sense, to deceiue the simple.

But Pag: 27. he would proue from Saint *Augustin* and *Prosper*, that a regenerate and iustified man may fall away. Our learned *Author* did never intend in writing this to satisfie the learned and iudicious, but to deceiue and vndermine the weaker sort of men. Would any man that had his right wits, alleadg Saint *Augustin* and *Prosper* in this particuler, wherein they haue so fully, and soundly declared themselves to the contrary against the *Pelagians*? But some what must be sayd, and some shew must be made. Herein our *Author* may see the wretchednesse of his cause, and how little hope he hath to hold it vp, when he is driven to seeke help at them,  
who



who vtterly ouerthrow his cause. Saint *Augustines* wordes by him cited (though they are not there where he citeth them) are these. *Si autem regeneratus & iustificatus in malam vitam sua voluntate relabitur, iste non potest dicere, non accepi: quia acceptam gratiam Dei suo in malum libero arbitrio amisit.* And againe: *Credendum est quosdam de filiis perditionis non accepto dono perseverandi usq; in finem, in fide qua per dilectionem operatur, incipere vivere, & aliquandin iuste & fideliter vivere.* That which he citeth out of *Prosper* is this: *Ex regenitis in Christo Iesu, quosdam relictā fide, & pijs moribus Apostatare a Deo, & impiam vitam in sua aversione finire, multis, quod dolendum est, probatur exemplis.*

If that Saint *Augustin* himselfe had not made a full answer to these and such like things, as may be cited from him, this *Author* might with some probability haue brought these places. But if you will vrge Saint *Augustins* words, you must giue him leaue to expound his owne words. Saint *Augustin* sayth, that *iust* men and regenerate; nay, hee proceedeth farther, that the *Children of God*; yea, and more then that, that the *Elect* may fall away: It is true that Saint *Augustin* sayth all this. But if a man should cite these things from him, & so leaue them, as this *learned Authour* doth; he should doe great wrong to Saint *Augustin*. For he expoundeth himselfe, that these men whom hee calleth *iust*, *regenerate*, the *sonnes of God*, and *elect*, which doe fall away, are so esteemed of vs, but that they are not such in the knowledge of God. They are sayd to be such: *sed a nescientibus quid futuri sunt.* S. *Augustin* speaketh  
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Lib: de corrept:  
& gratia.  
cap: 7.

ibid: cap: 9.

of them that are so called of vs, but are not such indeede. *Quis neget eos electos cum credunt & baptizantur, & secundum Deum vivunt? plane dicuntur electi, sed à nescientibus quid futuri sunt, non ab illo qui eos novit non habere perseverantiam, quæ ad beatam vitam perducit electos, scitq; illos ita stare, ut præsciret esse casuros.* To the same purpose hee sayth againe. *Sunt quidam qui filij Dei propter susceptam vel temporaliter gratiam dicuntur à nobis, nec tamen sunt Deo.* Now take this declaration of his meaning from himsele, and then we grant that a *iustified* man, regenerate, the *sonne of God*, and *Elect*, may fall away: because these though by vs according to the iudgement of charity, may be esteemed such, yet with God they are not: For they onely stand & hold out to the end, that are knowne to God to be such, whom hee hath called according to his purpose: of which sort none fall away. To *Prosper* I answer the same: For *Prosper* doth follow *Saint Augustin* *κατὰ πόδας*, and swarveth not from him, his wordes are as *Saint Augustines* are, and he vnderstood them as *S. Augustin* expounded himsele.

But hee hath here also somewhat out of *S. Augustin* touching perseverance. *Sancti de suo perseverantie præmio certi sunt, de ipsa tamen perseverantia reperiuntur incerti.* If we grant this, what will he inferre? *Saint Augustin* teacheth that God to humble vs, and to make vs to seeke him with zeale, doth hide some things from our knowledge, as our finall perseverance, and our predestination: but this is for our good to remoue pride and presumption from vs: If wee our selues did either predestinate our selues; or  
giue



give the grace of finall perseverance to our selues, then might this obiection be made; for then would things be in vncertainties: but we giue all the glory to God, who knoweth vs better then we know our selues, and we leaue this to him, which onely is able to bring his owne worke to an end. And yet if we search a little more exactly into the meaning of S. *Augustins* words, it will appeare that S. *Augustin* speaketh not simply against the certainty of perseverance, but in some respect.

To be certaine of our perseverance, may be two wayes vnderstood: either to be certaine that we shall never fall into sinne, so to trouble the course of our perseverance. Of this S. *Augustin* speaking faithtruly, we are vncertaine of our perseverance: or else to be certaine of our perseverance, may be vnderstood to be certaine of our faith, whereby we persevere; that our faith shall never vterly fayle. Of this every man cannot be sure: But he that hath a true faith, beleeveth that his finnes are forgiven, that he is the child of God: this man walketh in loue and obedience, without which his faith is vaine, beleeveth to receiue in the end everlasting life. And therefore S. *Augustin* saith; *Sancti de suo perseverantia premio certi sunt.* How can a man be sure of the reward of perseverance, vlesse he be sure of his perseverance? Everlasting life is the reward of his perseverance, and of this reward he is sure. It must needs follow that in some sort, he is sure of his perseverance. What sort is that? Verily his faith persevereth, as Christ said to S. *Peter*, though he fell into a great sinne, and therefore did not persevere without sinning, yet he had prayed that his faith



Lib. de oper.  
Monach.  
cap. 13.

did not fayle: and so he did persevere in the faith. And S. Iohn saith, that he that is borne of God, cannot sinne, because the seed of God abideth in him. Then he that hath the seed of God abiding in him, doth persevere according to that grace which abideth in him. Many men speake of grace and faith, but verily none can speake truely thereof, but they that haue these things in them. S. Augustin saith, no man can vnderstand the truth, but he that liveth a godly life. *In cognitione cavendus est error, in actione nequitia: Errat autem quisquis putat veritatem se posse cognoscere, dum adhuc nequiter vivat.*

Now where S. Augustin saith, that Saints or true beleevers are sure of the reward of perseverance, but not of perseverance it selfe: if we should vnderstand this, as our Author seemeth to take it; S. Augustin hath wrapped himselfe in a contradiction. For if a man should thus reason against these words: Every true beleever is sure of the reward of perseverance: but every true beleever is sure that vnlesse he persevere, he cannot be sure of the reward of perseverance: therefore every true beleever is sure of his perseverance. This, I say, cannot be denied by any that graunteth with S. Augustin, that true beleevers are sure of the reward of perseverance: For it followeth, that he is as well assured by faith of his perseverance. And vpon this ground it is inferred, because he is sure of the reward of perseverance.

CHAP.



## C H A P. 12.



A G. 28. He maketh a great shew of all the learned men of the Church of England that composed the Articles; that confirmed them; that *iusfified* them at Hampton Court. He saith, that *these were the most learned men of our Church*: Who denyeth that? or who called their learning into question? But what doe these here? And why are they troubled? *All these*, saith he, *are such as doe assent to antiquitie*. There is no doubt but these learned men did assent to learned Antiquitie. But where is this Antiquitie, or what is it? *Parturiunt montes*. Truly we haue not hitherto had one word from Antiquity, but onely those places of S. *Augustin* and *Prosper*, which are answered and found to be nothing to the purpose. This is a strange kinde of proceeding, to rayse so great an expectation, and in the end, all to turne into smoake. We expect to heare, whereunto all these learned men haue assented: here is nothing but words in the clouds. You haue made a glorious *sylogisme*. The *maior* is, that *these men were the most learned men in our Church*: it is graunted: The *minor* you say you will make good; but that is not yet done: you haue said nothing to proue it; you would proue it first out of the 16. Article; but you goe from the words of the Article, and shew vs what in your conceite it implyeth. This will never be taken for prooffe. That which you vndertake to proue, is a totall and finall fall; whereof you haue not as yet offered

red a prooffe, either out of the *Articles* or *Homilies*.

Pag. 30. he saith, *The doctrine of the 16. Article was challenged for vnfound in the conference at Hampton Court, by those that were petitioners against the doctrine and discipline established: and being so challenged before his Maiestie, was then and there defended, maintained, avowed, averred for true, auncient, iustificable, good and catholicke, against that absolute, irrespēctiue, necessitating, fatall Decree of your new predestination.* VI: doxud 2 mo

A man would thinke that such a man as this, relating things done, should speake truely, especially of such an Act, which every man that list may know. It is more strange that he should report it so, as not to say one word true: For it is not true that it was challenged for vnfound: it is not true that it was then and there defended, maintained, avowed, averred for true: For there could be no vse of this defending, avowing, averring, where, on both sides, it was confessed to be true, and where the *Article* was not challenged for vnfound. The plaine truth is, Doctor *Rainolds* repeated the *Article*, and professed, that the meaning of the *Article* was found: besides Doctor *Rainolds*, no man spake to that particular. How then could our *Author* say, it was challenged for vnfound? Doth he that saith the meaning of the *Article* is found, challenge it for vnfound? The libertie is great that this man giueth to himselfe, to thinke that such things would currantly passe, whether his words containe reason or none. Doctor *Rainolds* onely desired that it might be explained by these words added to the end of the *Article* thus: *after we haue receiued the holy Ghost, we*  
VI  
may



may depart from grate: to these words of the Article he desired this might be added, yet neither totally nor finally: Against this, no man spake then: but for it, that worthy and learned Deane of *Pauls* then, after Bishop of *Norwich*, Doctor *Overall* did speak so much as directly confirmed that which Doctor *Rainolds* had moved; For Page 42. of that Conference, he professed that it was a Doctrine which himselfe had taught, That whosoever, though before iustified, did commit any grievous sinne, as adultery, murther, treason, or the like, did become ipso facto subiect to Gods wrath, and guiltie of damnation. Adding herevnto, that those which were called and iustified according to the purpose of Gods election, howsoever they might and did fall into grievous finnes, and therefore into the present state of wrath and damnation, yet did never fall either totally from all graces of God, to be utterly destitute of all the parts of seed thereof, nor finally from iustification. Now when Doctor *Overall* did in the summe agree with Doctor *Rainolds*; where then was the challenging of the Article for unsound on the one side, and where was that defending, avowing, averring, on the other side?

Our Author would proue his assertion out of the Conference at Hampton Court; but out of that conference the contrary is proved. He sayth, that a iustified man may fall away totally and finally; but Doctor *Overall* in that Conference affirmeth the contrary, neither totally, nor finally: he should haue vsed some more probability. He seemeth to be much destitute of reason, when he vseth reasons, which being at the first examined, proue directly against him.

He

He must therefore obserue, that this doctrine of to-  
call and finall falling away, which he pretendeth to  
be the doctrine of our Church, was a doctrine refu-  
ted at *Hampton Court*, by *D. Overall*, and before that  
time was never received here: For *D. Overall* would  
never haue refuted a doctrine received in this Church.  
Then let him seeke out when his doctrines began  
to be the Doctrines of our Church.

Page 35. & 36. he saith; Let this be acknowledged the  
doctrine of our Church, that Children duely baptized, are  
put into the estate of grace, and salvation: but many chil-  
dren so baptized, when they come to age, by a wicked life  
doe fall away from God, and from that estate of grace and  
salvation wherein he had set them. — if you grant not  
this, you must hold that all men that are baptized are sa-  
ved.

If our *Author* had bene pleased, to haue observed  
the iudgement of the *Ancients*, he would not be thus  
troubled with *novelties*. This one poore obiection  
seemeth to trouble the man. Saint *Augustin* might  
easily haue satisfied him: For he observeth a great  
difference betweene them that are regenerate and  
iustified onely *sacramento tenus*, and those that are re-  
generate and iustified according to the purpose of Gods  
election. *Abraham* receiued the sacrament of *Circumci-  
sion*, as a seale of the righteousness of faith. The sacra-  
ment is good to them to whom it is a seale of the  
righteousnes of faith, but it is not a seale in all that  
receiue the Sacrament: For many receiue the signe,  
which haue not the thing.

Then to proceede: *Ismael* was circumcised, and  
so was *Isaak*: but *Ismael* was borne according to the flesh,  
and



and Isaak according to the spirit. Now hee was not iustified, but onely *sacramento tenus*, that was borne according to the flesh: but he that was borne according to the spirit, was iustified truly. Saint Augustin saith, *Cum essent omnibus communia sacramenta, non communis erat omnibus gratia.* And againe. *Omnibus in nomine patris, & filij, & spiritus sancti baptizatis, commune est lavacrum regenerationis, sed ipsa gratia cuius ipsa sunt sacramenta, qua membra corporis Christi cum suo capite regenerata sunt, non communis est omnibus.*

August: in  
Psal. 77.

Israel was called to be a people of God, yet all that were so called, were not so in truth: So all that receiue Baptisme are called the Children of God, regenerate, iustified: for to vs they must be taken for such in charity, vntil they shew themselves other. But the Author affirmeth, that this is not left to mens charity (as you, sayth he, doe informe the world) because we are taught in the service Booke of our Church, earnestly to belecue; that Christ hath favorably receiued these infants that are baptized, that he hath imbraced them with the armes of his mercy, that he hath giuen vnto them the blessing of everlasting life: And out of that beleife and perswasion, wee are to giue thanks faithfully and devoutly for it. All this we receiue and make no doubt of: but when wee haue sayd all, wee must come to this, that all this is nothing but the charity of the Church: and what more can you make of it? For where he vrgeth this, that Children baptized are put in the state of salvation, and this must be beleived. I make no doubt of it, but because he seemeth to haue a strange vnderstanding of it, and  
O  
vrgeth



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vrgeth it as if forsooth it could not be answered: I  
 aske him this question, whether we must beleeue it as  
 an *Article of faith*, or *ex iudicio charitatis*? this iudg-  
 ment of charity he viterly reiecteth. Then he must  
 hold that we beleeue it as an *Article of faith*: but this  
 is not contained in any *Article of faith*, it is not ex-  
 pressed in any Scripture. And the things which a  
 man is bound to beleeue for his salvation, to speake  
 properly, he must beleeue for himselfe onely, not for  
 another man. And therefore this thing which hee  
 vrgeth, that we must beleeue for other men, cannot  
 be called properly faith and beleeving: for no man  
 beleeueth for another: this proveth evidently that  
 this *beleeving*, whereof our *Communion booke* speak-  
 eth, is nothing else, but to beleeue it *ex iudicio chari-  
 tatis*: and can no further be stretched. Concerning  
 this iudgement of charity, we doe not informe the  
 world any otherwise, then Saint *Augustin* informed  
 the Church long since against the *Pelagians*. The *Pe-  
 lagians* vrged these things as you doe, that they that  
 were baptized were regenerate, and iustified. Saint  
*Augustin* answereth they are so, for ought that wee  
 know, and vntill they themselves shew themselves to  
 the contrary. Then so long as we haue no cause to  
 the contrary, wee iudge them in charity to be such  
 as we desire they should be: did we devise this? or  
 did we first informe the world of this? it hath bene  
 of old received thus in the Church. We doe but say  
 that which the ancient *Fathers* haue sayd before vs:  
 and you follow that which your *Fathers* the *Pelagi-  
 ans* haue taught before you. But here is great diffe-  
 rence; wee following the ancient *Fathers*, follow the  
 Church;



*Church*, and you following the *Pe'agians*, follow the *Enemies of the Church*.

But here he citeth in the margent, *pag. 36. that all Antiquitie taught thus*. I pray you what did Antiquitie teach? That yong children baptized are delivered from originall sinne : We teach the same, and we doubt not, if they dye before they come to the practise of actuall sinnes, they shall be saved.

But this is not so to be vnderstood, that no children vn baptized can be saved: For in this poynt the auncient godly Fathers haue delivered their judgements, grounded vpon faire evidences of Scripture. And because this is a thing wherein some may require satisfaction, the Reader will not thinke the time lost, if I somewhat enlarge this point. Baptisme is required as necessary to saluation, so that the *contempt* thereof bringeth damnation; but not the *want* of it. For where a true faith is, and a sincere desire of Baptisme, though a man should by some inevitable meanes misse of washing by water, yet the Auncients make no doubt of the saluation of such a man. This is the judgement of *S. Cyprian*, *S. Augustin*, *S. Ambrose*, and *S. Bernard*. *Hugo de sancto Victore* lived at the same time with *S. Bernard*. *Hugo* was troubled with the noveltie of a hot-spirited man, who taught this assertion; That since the time that it was first said by Christ; *Vnlesse a man be borne of water and the holy Ghost, he shall not enter into the kingdome of heaven*, since that, no man might by any meanes be saved, without the actuall receiving of the visible Sacrament, yea though a man should desire the same with true faith, and contrition of heart, being onely prevented



vented by death, that he could not obtaine that which he desired, yet should this man be damned without remedy. *Hugo* having notice of this assertion, wrote to *S. Bernard*, concealing the name of the Author of that opinion, onely declaring his assertion; and craved the judgement of *S. Bernard* in that poynt. To this *S. Bernard* answereth. The summe of his answer is this: First he taketh exception against the time so precisely set by the Author of this assertion. For he setteth the time to begin presently vpon the speech of those words which *Christ* spake in secret to *Nicodemus*, in the night when he came to him. *S. Bernard* sheweth that the beginning of so great a matter was not advisedly set by this new Author, he therefore would haue the beginning to be after the promulgation of the Gospell by the Apostles. For the old Sacraments were in force so long, vntill it was openly and publicquely knowne that they were abrogated; How long after, *penes deum est, non meum definire*, saith *S. Bernard*. Then the old Sacraments did stand in force, vntill they were abrogated, that is, publicquely by the Apostles interdicted. And therefore as *Baptisme* is now a remedy against originall sinne, so was *Circumcision* of old. Now if any that are come to yeares and vnderstanding, after the publication of the remedy of *Baptisme*, shall refuse to be baptized, this man addeth another sinne to originall sinne, & so through his owne pride, he beareth the double cause of a most just damnation, if he should in that case chance to dye. Yet if before his death he repent, and desire and aske to be baptized, and dye before he can ob-

taine

*Bern. epist. 77.*



"taine his desire, so that a right faith, a godly hope  
 "and sincere charity be not wanting; so God be mer-  
 "cifull vnto me, *saith S. Bernard*, as in this case I can-  
 "not despayre of this mans salvation for the want of  
 "water onely; Neither can I beleue that this mans  
 "faith is voyd, his hope confounded, his *charitie* fay-  
 "led, if that not the *contempt*, but onely the *impossi-*  
 "*bility* of having the Sacrament hinder him from be-  
 "ing washed with water. And I much maruaile, *saith*  
 "he, *Si novus iste novarum inventor assertorum, & as-*  
 "*sertor inventorum*; if this new inventor of new asser-  
 "tions, and assessor of things invented, can finde a  
 "reason in this thing which was hid from the Fa-  
 "thers, *Ambrose* and *Augustin*; or can finde any au-  
 "thoritie before the authoritie of these. For if he  
 "know it not, both these judged as we doe herein;  
 "let him read *S. Ambrose* his booke of the death of *Valen-*  
 "*tinian*, if he hath not read it, or if he hath read it, let  
 "him recall it well to memory; if he recall it, let him  
 "not dissemble; and there he shall finde that *S. Am-*  
 "*brose* confidently presumed of the salvation of that  
 "man who dyed without *Baptisme*, and did undoub-  
 "tedly attribute that to his minde, which was wan-  
 "ting thorough impossibilitie of performance. Let  
 "him also read the fourth booke of *S. Augustin* of one  
 "*onely Baptisme* against the *Donatistes*, and he will ei-  
 "ther acknowledg himselfe to be *imprudently* decei-  
 "ved, or proue himselfe *impudently* obstinate. For *S.*  
 "*Augustin* sayth, that sometimes *suffering* is in stead  
 "of *Baptisme*, as appeareth in the *theefe* vpon the  
 "Crosse, to whom though unbaptised, Christ sayd,  
 "to day thou shalt be with me in *Paradise*: From which  
 O 3 place.



" place *S. Cyprian* tooke an Argument to prooue the  
 " same poynt : And *S. Augustin* addeth; Considering  
 " this thing againe and againe, I finde (*saith he*) that  
 " not onely suffering for the name of *Christ* may sup-  
 " ply the want of *Baptisme*, but faith also and the con-  
 " version of the heart, if happily the straitnesse of  
 " time will not suffer a man to celebrate the mystery  
 " of *Baptisme*. And afterward; How much (*saith he*)  
 " even without the visible Sacrament of *Baptisme*,  
 " that avayleth which the *Apostle* saith: *With the heart*  
 " *man believeth to righteousness, and with the mouth*  
 " *man confesseth to salvation*, it is declared in that  
 " *Theese*. But then is this fulfilled invisibly, when as  
 " not contempt of Religion, but necessitie excludeth  
 " the mystery of *Baptisme*. *S. Bernard* having decla-  
 " red thus much out of *S. Augustin*, proceedeth thus.  
 " I confesse, *saith he*, that *S. Augustin* retracteth that  
 " instance which he put of the *Theese*, and thought  
 " it not so fit to prooue this sentence, because it was  
 " vncertaine whether that *Theese* was baptized or  
 " no : but the sentence it selfe and assertion he confi-  
 " dently maintained, and diverse wayes confirmed;  
 " neither shall you finde that he did ever retract the  
 " opinion, if I be not deceived, *saith Bernard* : And  
 " further he saith, that *S. Augustin* in another place  
 " when he had spoken of some, whom the Scripture  
 " testifieth to be sanctified invisibly, but not visi-  
 " bly; He maketh this inference : hence it is collec-  
 " ted, that *invisible sanctification* hath beene had, and  
 " hath profited without the *visible Sacraments*, which  
 " are changed according to the diversitie of times,  
 " so that others were then, others are now. And a  
 little



" little after; notwithstanding, saith S. *Augustin*, the  
 " visible Sacrament is by no meanes to be contem-  
 " ned; for he that contemneth it, cannot be invis-  
 " bly sanctified. Whereby he prooveth plainly that  
 " a faithfull man, and one converted to the Lord,  
 " is not deprived of the fruit of *Baptisme*, if he can-  
 " not have *Baptisme*, but if he contemne to be bap-  
 " tized. From these two pillars (I meane S. *Ambrose*  
 " and S. *Augustin*, saith S. *Bernard*) I can hardly be  
 " drawne to beleue otherwise. I confesse my selfe  
 " either to erre, or to be wise with these. I my selfe  
 " also beleaving, saith he, that a man may be saved  
 " *sola fide*, by faith onely, having a true desire to re-  
 " ceive the Sacrament, though either death antici-  
 " pate his holy desire, or some other invincible force  
 " hinder it: And consider when our Saviour saith;  
 " *He that beleeveth and is baptised shall be saved*, whe- Mark. 16. 16.  
 " ther it be not with great warinesse and vigilancy  
 " repeated againe, *But he that will not beleue shall be*  
 " *damned*? He saith not, he that is not baptized shall  
 " be damned; but onely, he that beleeveth not, shall  
 " be damned; implying hereby, that sometimes  
 " faith alone sufficeth to salvation, and without it  
 " nothing. Wherefore albeit we graunt, that *Martyr-*  
 " *tyrdome* may be in stead of *Baptisme*, yet we must  
 " vnderstand that it is not punishment that maketh  
 " this, but faith it selfe, for without it what is *Martyr-*  
 " *dome* but plaine punishment? Now it is against  
 " all reason to thinke, that faith which is reputed  
 " for *Baptisme*, where *Baptisme* is wanting, and  
 " which doth make *Martyrdome* acceptable to God,  
 " should be sufficient by it selfe to saue a man when



“either Baptisme cannot be had, or Martyrdome is  
 “not required. S. Bernard vpon these, and such like  
 “reasons concludeth, that a man may be saved by  
 “faith without Baptisme, where there is a true de-  
 “fire, and no contempt of Baptisme. And that In-  
 “fants which die without Baptisme are consequent-  
 “ly saved, by the faith of their faithfull Parents.  
 Thus farre S. Bernard.

Cyprian: de  
 cana Domini.

oo Saint Cyprian, ( cited here by Saint Augustin and  
 by Saint Bernard out of Saint Augustin ) vpon this  
 point hath these wordes ; speaking of the theefe vp-  
 on the crosse: *Laticinium damnationem meruerat &  
 supplicium, sed cor contritum poenam mutauit in mar-  
 tyrium, & sanguinem in baptismum.* And this is all  
 that antiquity teacheth, or our Church requireth: that  
 baptisme is not simply necessary, so as without it  
 damnation must follow of necessitie; and that chil-  
 dren baptized are delivered from originall sinne. But  
 this man goeth further. Many that are baptised ( saith  
 he ) may after their baptisme liue a graceles life: then they  
 loose grace; or else wee must say that all that are bapti-  
 zed are saved. I answer, we neede not say so. Wee  
 say, that, if they fall into a sinfull and wicked life af-  
 ter baptisme, they loose the priuiledge of their bap-  
 tisme, and the good that they might haue had by it,  
 so long as they remaine such: And this is sufficient  
 to answer him. But what is this to the grace of pre-  
 destination, which hee would oppugne by these  
 quirkes, drawne onely from the charity of the  
 Church and baptisme? which charity we also hold.  
 Then to proceede, of these who haue received the  
 sacrament of regeneration, and are iudged by vs to  
 be regenerate and iustified, many may proceede and  
 make



make a great progresse in the Church, to be enlight-  
 ned, to taste of the heavenly gift, to be made partakers of <sup>Heb. 6.</sup>  
 the holy Ghost (that is of many graces of the holy  
 Ghost) to taste of the good word of God, and of the pow-  
 ers of the world to come: and yet they may fall away  
 totally and finally. But they that are regenerate, iusti-  
 fied and called according to Gods purpose, (aske  
 not me who these are, it is enough that they are  
 knowne to God) they may fall into diverse tempta-  
 tions and sins, which bring men vnder Gods wrath;  
 but these never fall away either totally or finally. This  
 was expresse by D. Overall in the Conference at  
 Hampton Court. By this distinction of men regene-  
 rate, and iustified *sacramento tenus* onely, and such as  
 are so indeede according to Gods purpose and calling, he  
 might easily and fairely haue satisfied himselfe in all  
 these obiections, which he draweth out of the book  
 of Homilies, and out of our Service booke. For first  
 he hath not proved, that a iustified man may fall away  
 totally and finally; neither doth that follow from any  
 wordes by him produced: And if it were proved in  
 direct termes, how easie is the answer, that it is  
 then meant of such as are regenerate and iustified *sac-*  
*sacramento tenus*, and no further: For that such fall a-  
 way it was neuer doubted in the Church, as S. Au-  
 gustin sheweth. And therefore when hee sayth, that  
 children duely baptized, are put into the estate of  
 grace and salvation; I grant they are so to vs, wee  
 must esteeme them so, *iudicio charitatis*. Saint Au- <sup>Lib. de bap-  
 contra Dona-  
 tistas. 5. ca. 24.</sup>  
 gustin saith, *Omnes, qui in Christo baptizantur, Chri-*  
*stum induunt*: but then he resolvethe. *Induunt Chri-*  
*stum homines aliquando usq[ue] ad sacramēti perceptionem,*  
 P aliquando



*aliquando usq; ad vita sanctificationem: atq; illud primum & bonis & malis potest esse commune, hoc autem alterum proprium est bonorum & piorum.* By which grounds we may vnderstand how the ancient fathers resolved of them that fell quite away from grace. And wee may learne to rest in their resolution: Were it not better for this *Author*, with the *Ancients* to seeke out the truth, and meanes to defend the truth, then with the *Arminians* to rake vp the *Pelagian* dunghils for old obiections, that are already answered long agoe by the ancient Fathers?

## CHAP. 13.



**P**AG. 37. he sayth, *I see no reason wherefore I might not be as confident in maintaing falling away from grace, as you & your Divines are upon weaker grounds in defending the contrary.*

If confidence will make your cause good, then there is no doubt of it; you haue enough. You know that he was confident that asked *Michaiah* this question: *when departed the spirit of God from mee to speake in thee?*

This *Author* hath thought it good, as a thing becomming him, not onely to imitate the confidence of the *false Prophet*, but to answere in those very wordes of his, *Pag: 8.* Yet for all this confidence, he should finde much more comfort in imitating the *humility* of the *true Prophets*, then the *pride* and confidence of the *false Prophets*. This humour appeareth



reth further in comparing himsele with their Divines. What they are whom he describeth in these wordes (*your Divines*) I know not. If hee meane such as have maintained this cause against M. Thomson and such: I am well assured that all the *Pelagian* and *Arminian* schooles, have not afforded such learned Divines as they were. But is not this a rayfing of a faction between Divines & Divines in our Church, and over all the reformed Churches in Christendome? If his meaning be to note all Divines which hold against the *Arminians* in this particular; hee will finde the greatest Divines in Christendome in opposition against him; where his confidence will doe him as little good, as it did *Zedekiah*. But whether have the weaker grounds, our factious *Author* may finde in good time, and vpon better advise. For though he may be confident, comming, as he taketh, to the first on-set, as if his groundes had never beene shaken before; yet the truth is, these groundes have beene long agoe and often examined. *Pelagius* being confident vpon these groundes, was thrust out of the Church. The *Arminians* of late resumming the same groundes were driven out of the *Netherlandes*. After all this he commeth on with a fresh supply: but he must looke for no other successe, then the same cause hath found at other times. For the same God liveth, which hath heretofore rayfed vp the spirits of his servants to maintaine the truth against the *Pelagians*, and will rayse vp others to stand for the same truth, whensoever it is oppugned.

Pag: 40. he saith, If it be an error of *Arminius*, which was the positive doctrine of *Lutherans*, and *Luther*, be-



*fore Arminius was borne; why is Arminius intituled to that which is none of his, but Martin Luthers?*

In these words he seemeth to say that these late opinions of the *Lutherans* in *Germany*, were the doctrines of *Martin Luther* himselfe. Wherein he is much mistaken. For these opinions were brought in by another: the thing is well knowne. They increased much in *Germany* after *Martin Luthers* time; and in many things disagree from his doctrine: they were seditiously amplified by *Iohannes Iacobus Andreas*, who was a man of a furious and turbulent spirit, and called himselfe the *Pope* of the *Lutherans*, which *Martin Luther* himselfe never did. Why *Arminius* should be intituled to this, I know no other reason, but the common course that hath intituled Heretickes to those heresies, which either they haue invented, or maintained and increased. It may be, he affected that title; sure it is that he increased the heresie, & spread it where it was not before. This is no strange thing in the world, that factious men spreading strange opinions, should get titles of that sect which they maintain: For if our *Author* should proceed farre in this course, which he hath so vnadvisedly begun, he might happily purchase to himselfe a title likewise; though thereby he would get no glory.

*Page 42. he saith; Surely these very points (of predestination, free-will, finall perseverance) being scholasticall speculations merely, and as farre from state businesse, as theory is from practise, are not of themselves, apta nata to breed dangers.*

These words containe two things: First that the doctrines of predestination, free-will, and finall perseverance



severance are *merely scholasticall speculations*: But why any doctrine contained in the holy Scripture should be called a *meere scholasticall speculation*, is a thing I conceive not. He must give a reason that calleth it so. *Meere scholasticall speculations* may well enough be spared without any losse or hinderance to our salvation: But will he say that these doctrines of Scripture may so well be spared without any losse or hinderance to our salvation? It would be an hard taske for *Pelagius* himselfe to prove that. Another thing in these words is, that these speculations as he calleth them, are *not to be feared to breed danger*. The Church is quiet, and without danger, untill some new doctrines be broached, and contentions raised about the truth: and then the hearts of many are disclosed, and dangers grow. These things that this *Author* hath moved in our Church, are more apt to breed dangers, then any thing that hath beene mooved since the time of *Barret*, *Baro*, and *Thomson*. A desperate man may set an house on fire, and say there is no danger; yet the danger is not the lesse, but the madnesse of the man is the more, that cryes out there is no danger. The ignorance of Gods word, and truth therein contained, is able not onely to breed danger, but to cause destructions of Churches and states. The Prophet *Hof. 4. 6.* complaineth that the people of the *Iewes* were destroyed, and led into captivity for want of knowledge. Then, the want of knowledge of God, and of the holy doctrines of Gods word, is a thing *apta nata* to throw states and Kingdomes into destruction: And the true knowledge thereof is a thing *apta nata* to keepe states and people from destruction.



Page. 42. he saith, *These classicall proiects, consistoriall practises, conventuall designs, and prophetically speculations of the zealous brethre in this land (meaning Holland) do γυμνῇ τῇ κεφαλῇ ayme at anarchy and popular confusion; dangerous indeed to Prince and people.*

He speaketh here of the Ministers of the *Low-coun-tryes*, between whom and vs in the matter of doctrine there hath beene a care of mutuall consent sought, and by his late *Majestie* graciously entertained; and for the publicke good the desire thereof may be continued, though this man should be offended. For though the *Church of England* be the *best Reformed Church*, yet is it not the *only Reformed Church*. And it might seeme no good providence in vs, to stand so by our selues, as to reiect and disdaine the consent of other Churches, though they doe not agree with vs in the discipline. It is observed by *Ensebius*, that *Polycrates* and *Irenaus* did both reprove *Victor*, because for matters of ceremonies he was too much offended with other Churches, which otherwise agreed with him in doctrine. *Irenaus* doth admonish him, that the auncient Bishops of *Rome* before *Victor*, did keepe vnitie & consent with the *Easterne Bishops*, though in ceremonies there was difference between them. *Omnēs isti cum in observantia variarent, inter semetipsos et nobiscū semper pacifici fuerunt.* He saith there also that the *dissonance in ceremonies*, did not breake the *consonance in faith*. And why may not we doe the like to keepe the vnitie of faith with those Churches, which doe not agree with vs in ceremonies; if we seeke the peace of y<sup>e</sup> Churches, that professe the same doctrine? Touching the point of their discipline, I can wit-  
nesse

*Enseb. lib. 5.  
cap. 24*



nesse that they are weary of it, and would gladly be  
 freed if they could. When wee were to yeeld our  
 consent to the *Belgicke confession* at *Dort*, I made o-  
 pen protestation in the *Synode*, that whereas in that  
 confession there was inserted a strange conceit of the  
 parity of Ministers to be instituted by Christ; I de-  
 clared our dissent vttterly in that point. I shewed  
 that by Christ a parity was never instituted in the  
 Church: that hee ordayned 12 *Apostles*, and also 70  
*Disciples*; that the authority of the 12, was above  
 the other: that the Church preserved this order left  
 by our Saviour. And therefore when the *extraordi-*  
*nary* authority of the *Apostles* ceased, yet their *ordi-*  
*nary* authority continued in *Byshops*, who succeeded  
 them; who were by the *Apostles* themselues left in  
 the government of the Church to ordaine Ministers,  
 and to see that they, who were so ordeined, should  
 preach no other doctrine. That in an inferior de-  
 gree the *Ministers* that were governed by *Byshops* suc-  
 ceeded the 70. *Disciples*: That this order hath beene  
 maintained in the Church from the time of the *A-*  
*postles*. And herein I appealed to the judgement of  
 Antiquity, and to the judgement of any learned man  
 now living, and craved herein to be satisfied, if any  
 man of learning could speake to the contrary: My  
*Lord of Salisbury* is my witnesse, and so are all the rest  
 of our company, who spake also in the same cause:  
 To this there was no answere made by any. Where-  
 upon we conceived that they yeelded to the truth of  
 the protestation. And somewhat I can say of mine  
 owne knowledge: For I had conference with divers  
 of the best learned in that *Synode*; I told them that  
 the



the cause of all their troubles was this, that they had not *Byshops* amongst them, who by their authoritie might repress turbulent spirits that broached novelties. Every man had libertie to speake or write what he list; and as long as there were no Ecclesiasticall men in authoritie to repress and censure such contentious spirits, their Church would never be without trouble. Their answer was, that they did much honour and reverence the good order and discipline of the Church of England; & with all their hearts would be glad to have it established amongst them, but that could not be hoped for in their state. Their hope was, that seing they could not doe what they desired; God would be mercitull to them, if they did what they could. This was their answer; which I thinke is enough to excuse them; that they doe not openly aime at anarchy and popular confusion. The truth is, they groane vnder that burthen, and would be eased, if they could. This is well knowne to the rest of my Associates there.

*Pag. 58. speaking of the 17. Article, he saith: there is not one word, syllable, or apex touching your absolute, necessary, determined, irresistible, irrelative Decree of God to call saue and glorifie S. Peter, for instance, without any consideration had or regard to his faith, obedience, and repentance, and to condemne Iudas as necessarily without any respect had at all to his sinne: this is a private fancy of some particular men.*

Of this I haue spoken at large before. I haue declared that these accusations, which he hath here made against the doctrine of predestination, were the accusations of the *Pelagians* against Saint  
An-



*Augustines doctrine.* Onely here I will answer to a particuler surmise, that may happily fall into the thought of the Reader, or of the Author of the *Appeale* himselfe. Hee saith here, that these things are not contained in the 17. *Article*: and so after his manner of shifting, he may say, that hee delivereth not heere his owne opinion, but onely saith that these things are not contained in the *Article*. To remove this answer, he must remember, that in diuers places through his booke, hee delivereth the same with confidence, not onely as his owne opinion, but as the doctrine of our Church, as page 30. Hee saith (though not truely as hath beene proued before) *That the 16. Article was challenged as unsound; but was there defended, maintained, avowed, anerred, for true, by the greatest Bishops and learnedest of our Diuines, against that absolute, irrespēctiue, necessitating, and satall decree of your new predestination.* In which words he plainly delivereth his owne opinion, and, as hee taketh it, the doctrine of our Church. Thus much I say here to take him from that starting hole, which he might thinke of, to say that in this, as in some other things, hee delivered not his owne opinion: his opinion is plaine, that he layeth these accusations against predestination, as the *Pelagians* did.

Page 71. he saith. *That Deodate Minister and professor of the Church of Geneva, professed to him his opinion in some points contrary to the conclusions of Dort.*

All the English Diuines which were there do

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veri-



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verily beleue this to bee vnttrue, because they hold *Deodate* for an honest man. And to put this matter out of doubt, *Deodate* himselfe hath written to a learned and *reuerend* Bishop of our Church, protesting that hee neuer spake any such thing as the *Author* of the *Appeale* imposeth vpon him, touching the conclusions of that Synode. Hee, that daist deale so with *Deodate*, must needes loose credit in other things.

Page 72. he saith *At the conference of Hampton Court the Byshop of London Doctor Bancrofte called the doctrine of predestination a desperate doctrine without any reproofe or taxation.*

I answer, as the *Byshop of London* did then understand it a desperate doctrine, so do I call it. The *Byshop of London* had reason, for speaking against a common abuse of that doctrine: Our *Author* hath no reason to speake against the doctrine itselfe. The *Byshops* words were these (which he omitte to wrong the *Byshop*) *Many in these times neglecting holynesse of life, presume too much of persisting in grace, laying all their religion vpon predestination: If I shall bee saued, I shall bee saued: which hee termeth a desperate doctrine: and who will deny this as the Byshop delineeth it? It was not the Byshops meaning to call the doctrine of predestination, a desperate doctrine, as Saint Paul preacheth it, or as the 17. Article delivereeth it. The Article affirmeth, that the godly consideration of predestination, and our election in Christ is full of sweete, pleasant, and unspeakable*  
com.



comfort to godly persons, and such as feele in themselves the working of the spirit of Christ, mortifying the workes of the flesh — aswell because it doth greatly establishe and confirme their faith of eternall salvation to bee enioyed by Christ, as because it doth fervently kinde their loue towards God.

If the *Authour* had beene but indifferently affected to the doctrine of Prædestination, and to the *Article* that proueth such comfort to be contained in it, and receiued by it; Hee would haue said somewhat of this comfort, which the godly receiue from this doctrine: But hee is pleased to finde nothing in Prædestination but a desperate doctrine. The *Article* saith also; that for curious and carnall men lacking the spirit of God, to haue continually before their eyes the sentence of Gods Prædestination, is a most dangerous downefall. The Bishop spake of these last words.

Our learned *Authour*, the determiner of the doctrines of the Church of England, alloweth that the doctrine of Prædestination should be called a desperate doctrine. (Hee cannot say here, that hee onely relateth the Bishops words, for therein hee hath wronged the Bishop, that hee relateth not his words rightly.) But the doctrine of our Church in that *Article* saith, that it is full of sweet, pleasant, and unspeakeable comfort to godly persons. He hath handsomely maintained the doctrine of our Church, saying, that



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the doctrine of Prædestination is a desperate doctrine, without any mention of the abuse of it; which before him, no Diuine of the Church of England euer vitered.

Pag. 73. He saith, *It is your owne doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and iustified them; therefore it is certaine, that they must and shall bee saued infallibly*: Thus writeth the *Authour* of the *Appeale* against his accusers.

I know not these men against whom hee writeth, but hee doth much honour them, in saying that this is their doctrine. Sir, is not this your doctrine also? I am sure it is the *Apostles* doctrine? *Quos iustificauit, glorificauit*. Saint *Augustine* draweth out of these words that doctrine which this man condemneth. *Electi sunt de mundo ea uocatione, qua Deus id quod prædestinauit, implevit: Quos enim prædestinauit, ipsos & vocauit, illa scilicet uocatione secundum propositam: Non ergo alios sed quos prædestinauit, ipsos & vocauit: nec alios sed quos ita vocauit, ipsos & iustificauit: nec alios sed quos prædestinauit, vocauit, iustificauit, ipsos & glorificauit*. He saith in the same place, *Hæc est immobilis veritas prædestinationis & gratiæ*. Then according to these grounds (which Saint *Augustine* calleth the immouable truth of Prædestination, and grace) they whom God according to his purpose hath called, and iustified, must and shall be saued infallibly. Sir, doe you puffe at this doctrine?

*Durum*

*Lib. de Præ-  
dest. sanct. cap.  
37.*



*Durum est contra stimulos calcitrare.* The words are short and plaine; *Quos iustificauit, glorificauit*: They must and shall be glorified, because the word of God must and shall be true. These things are not, as this man in scorne calleth them *Scholasticall speculations*, they are the *Grounds* of our *saluation*.

The chiefe and corner stone, elect and precious, is vnto some a *rocke of offence*: Men may dash themselves against this rocke, but they cannot shake it, they cannot hurt or remoue it. Againe, these short words, *Quos iustificauit, glorificauit*: doth vterly shake in peeces that new doctrine of his, where hee laboureth, but in vaine, to proue, that a man so iustified may fall away totally and finally: *Quos iustificauit, glorificauit*. If they who are iustified according to Gods purpose shall infalibly be glorified; then can they neuer fall away totally, or finally. Yes, saith hee, *they may fall away totally, though not finally*. It seemeth that this man maketh some account of this conceit; for hee hath spoken of it at other times, that a man may fall away *totally*, but not *finally*. If hee, or any man, could proue by euident Scripture, that a man that is predestinated, called, and iustified, according to Gods purpose, may fall away *totally*; then will I yeeld that hee may fall away *finally*. It is a weake conceit to thinke that hee shall *stand finally*, that *falleth away totally*. For if all grace be gone, *totally* lost, then must



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the man come to *another* predestination, *another* calling, *another* iustification, *another* regeneration, *another* adoption. But then must this man set vp another Schoole of Diuinity. For by that knowledge of Diuinity, which is receiued amongst vs, and hitherto preserued, these things can not stand.

## FINIS.

### Errata.

*Pag. 2. lin. 5. for pag. 27. reade pag. 73. Pag. 85. lin. 22. for may be lost, reade may not be lost.*





